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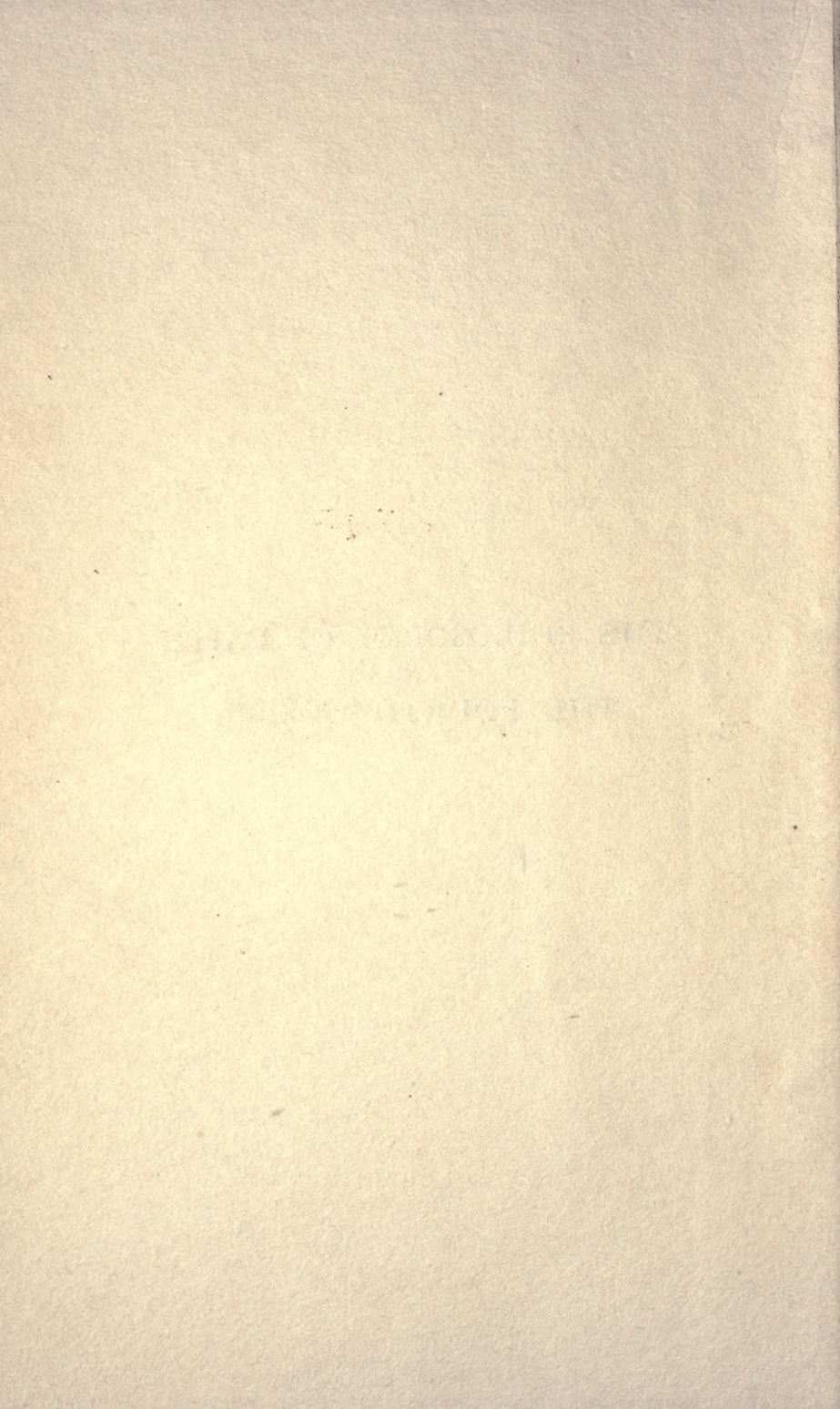
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THE PHILOSOPHY OF FAITH  
AND  
THE FOURTH GOSPEL







THE  
PHILOSOPHY OF FAITH  
AND  
THE FOURTH GOSPEL

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## PREFACE

THIS book consists of two separate sections. In the first, under the title "The Philosophy of Faith," an attempt is made to give Dr. Holland's thought and teaching as a coherent whole. The second is a collection of his contributions to the study of the Fourth Gospel.

I. As to the first section, the task which was set to me was to present Dr. Holland's teaching as a coherent whole. Towards the fulfilment of this task I am prepared to be told that all that I have done is to piece together fragments selected from his writings, and that I ought to have given a systematic restatement of his teaching in my own words.

As a matter of fact, in what is here written I have reduced my own words to a minimum. I have presented his teaching almost entirely in his own words.

My reasons for adopting this plan were these :

1. I mistrusted my own power to state Dr. Holland's meaning better than he had stated it himself.

2. I wished to secure myself against the accusation, to which I should have been open, that I had imported into his teaching a systematic unity which it did not in itself possess. Against any such accusation the method adopted will be my defence.

3. It was characteristic of Dr. Holland's utterances, on any subject, that he went back on first principles, and devoted a section of what he said on the subject to the statement of first principles. This section could generally be detached from its context and application without much alteration.

4. It was the most fundamental principle of Dr.



Holland's thought, as I have shown in Chapter I of my summary of his teaching, that the rationale of any process in thought and life was to be found in the process itself, and that its restatement in the abstract is never adequate to the rationality which it endeavours to present. This principle applies in an eminent degree to his own thought and writing. The substance of his thought would evaporate in the process of reducing it to flat and formal statement. It would lose its real, rational force if it were divorced from the language which both reflected the full spiritual life that it strove to portray, and conveyed to the hearer or the reader something of the spiritual vitality of the thinker himself.

The passages have been purposely chosen as constructive rather than controversial. The atmosphere of passing controversies has been deliberately avoided.

The reader may sometimes be puzzled to find himself passing from philosophy to theology. On reflection he will, I think, see that this is only a natural consequence of what was to Dr. Holland at once his philosophy and his theology. To him the world of thought was one; a world without God was not a world; the process by which man passes from the primary human experience to the living faith through Christ in God was continuous; the logic of faith was the logic of history and fact, the logic of human experience—the philosophy, as he said, of “the man who has become aware of the meaning and purpose of human life as a valid whole.”

I have added, as an Appendix to this section, a sermon, preached in 1907, on “Consciousness, Subconsciousness, and Superconsciousness,” which carries on the thought of Chapter I of the *Philosophy of Faith*, and anticipates very remarkably some of the tendencies of the new psychology.

II. The section dealing with the Fourth Gospel includes two Introductions, a note on the Prologue, and an Appendix.

The first Introduction was written recently. Its thesis is that the Synoptic Gospels demand some such story



as that of the Fourth Gospel, to supplement and explain their story. The second Introduction was written some years ago, but was modified and added to from time to time. It would, no doubt, have been further modified or rewritten had Dr. Holland lived. It deals with the Fourth Gospel itself, its character, purpose, and authorship. Where it touches, as it necessarily does, on the relation of this Gospel to the synoptists, it covers ground common to it with the first Introduction, but from a different point of view. Its purpose is positive and constructive, and if it appears, at any point, to refer to a stage of the Johannine controversy which is past, this does not interfere with the fulfilment of the positive purpose, which is to let the Fourth Gospel explain itself. A detached note on the Prologue and the rest of Chapter I follows the two Introductions. There is further added an appendix, containing a few notes, mainly from Dr. Holland's own Lecture Notes, partly from notes taken at his lectures by Mr. Neville Talbot and Mr. Leonard Jones. The longest and most important of these deals with the *κρίσις*, the Johannine philosophy of belief and unbelief. And to these is further added a criticism of Von Soden's treatment of the Fourth Gospel, which seemed to illustrate the constructive treatment of the subject.

It is hoped that this volume may be followed by another, prepared by the Rev. N. S. Talbot, containing some of the very full notes taken by him of Dr. Holland's professorial lectures, supplemented and corrected by transcripts of Dr. Holland's own notes. This book will present Dr. Holland's relation to the thought of the younger generation. It will include his treatment of some subjects of great theological interest, *e.g.* the growth in our Lord's consciousness of Sonship, and Sacrifice as a revelation of the Father.

I have to make my acknowledgments to many of Dr. Scott Holland's friends for supplying me with materials which were at their disposal, especially to Miss Marion Murray for the use of her collection of Dr. Holland's sermons printed in *The Christian World Pulpit*



and elsewhere, and of much other material of value ; to the Rev. W. H. Savile for access to his collection of sermons printed in various Church newspapers ; to the Rev. Leonard Jones for the use of his lecture notes ; and to Dr. Hicks, who was to have been associated with Dr. Holland in a book on the Fourth Gospel, for the transcript of Introduction I, and for the use of his analysis of Introduction II. To Mr. Spencer Holland, to the Bishop of Winchester and Bishop Gore, and to Mr. Edward and Mr. Neville Talbot I need make no acknowledgment. Their help has been part of our common labour of love.



# CONTENTS

## THE PHILOSOPHY OF FAITH

	PAGE
INTRODUCTION—REMINISCENCES OF OXFORD FIFTY YEARS AGO . . . . .	3
CHAPTER	
I. REASON AND FEELING . . . . .	13
II. REASON AND FAITH . . . . .	23
III. REASON AND FACT . . . . .	34
IV. REASON AND FELLOWSHIP . . . . .	45
V. SIN AND SACRIFICE. . . . .	52
VI. THE CHURCH . . . . .	68
VII. THE ETHICS OF SOCIAL LIFE . . . . .	81
APPENDIX—CONSCIOUSNESS, SUBCONSCIOUSNESS, AND SUPERCONSCIOUSNESS . . . . .	95

## THE FOURTH GOSPEL

INTRODUCTION I . . . . .	109
INTRODUCTION II . . . . .	185
NOTE ON THE PROLOGUE AND CHAPTER I. . . . .	204
APPENDIX TO THE FOURTH GOSPEL . . . . .	214
INDEX . . . . .	235





## THE PHILOSOPHY OF FAITH

"The philosopher is the man who has become aware of the meaning and purpose of human life as a valid whole."

REGIS  
BIBL. MAJ.  
COLLEGE





## INTRODUCTION

### REMINISCENCES OF OXFORD FIFTY YEARS AGO

THE fundamental principles of Dr. Holland's thought appear in the following pages in quotations from sermons preached before the University of Oxford and published in *Logic and Life* five-and-thirty years ago. And the thought contained in these sermons is the outcome of contact with the Oxford of a still earlier date.

It has been thought that it might be worth while to attempt to give the reader of to-day some idea of the intellectual atmosphere of those forgotten times. The differences of thought between one time and another are subtle, all pervading, indescribable. One can only attempt to indicate these differences at this or that point, as one compares the world of to-day with the memory of the Oxford of the 'seventies, after all only a very partial and personal memory.

The young man who came up to Oxford in those days touched with the Tractarian spirit found Tractarianism in Oxford a slowly reviving force. The influence of the Oxford Movement had become a flowing tide in the country, and was gradually finding its way back to Oxford itself. But he found himself professing the creed of a minority, and of a minority whose members, conscious that they were a minority, felt all the more called upon to be loyal to their creed. For those to whom this was the natural temper, Dr. Liddon<sup>1</sup> was an inspiring leader.

Different schools of faith and thought in Oxford were opposing camps, sharply separated from one another. It was at a later date that, partly through

<sup>1</sup> See *Personal Studies*, p. 148 ff.



the influence of Dr. Talbot, then Warden of Keble College, and partly through the influence of Dr. Holland himself, the normal human relationships, which are familiar to us, were established.

Faith was on its defence. "Rationalism," by an unfortunate but almost universal application of the word, stood for the enemy of faith. It stood especially for a Biblical criticism which was consciously inspired by German idealist philosophy, but which, whatever its inspiration, had to be met and criticised on its merits. This was the attack from one side.

But Science was also regarded as a threatening foe, threatening the belief in human freedom, in the fundamental reality of spiritual life. And the idea of Development, which was making its presence felt in so many different quarters, had taken definite shape in "Darwinism," and in the comprehensive cosmology which grew out of Darwinism, and seemed to leave religion out of the world.

The task which churchmen of Holland's generation were called upon to undertake was, in the face of this hostile world of thought, to present a historical, and above all a rational, justification of faith.

As to the historical justification, Tractarian religion, in making terms with history, was not making terms with an altogether alien force. It was an unconscious contribution of Tractarianism to religious thought, that it compelled the religious man to think of his religion as a historical thing, and the idea of Development had accordingly made its entry on the stage in Newman's rationale of faith.

But the rational justification of faith was the fundamental task, and everything therefore must depend on the view to be taken of reason.

What were the current views of reason and of its relation to experience?

In those days we made our earliest acquaintance with logic in Mansel's *Prolegomena to Aldrich's Logic*, and in popular manuals, which represented the sensationalism of John Stuart Mill. To the philosophical teaching of Mansel and of Mill we shall presently briefly refer. All that it is here necessary to note is

that to neither was reason the source of the knowledge of truth and reality. To Mansel, faith was the source of our knowledge of the ultimate Reality of the world. To the Sensationalist philosopher sense-impressions were the source and foundation of all knowledge. To both logic was concerned with the mental methods and machinery by which we dealt with information supplied by sense or by faith. This was the current assumption as to the nature of reason. It might be possible to trace back its origin to the thought of the eighteenth century, or even earlier; but, for our present purpose it is enough to say that it was there, and that, though it fitted in with the principles of both schools of thought alike, it was there independently of both—a conception of reason as reasoning, as a subordinate separate faculty, an instrument, an organ, a method of dealing with the materials set before it.

The reader of the following pages will be conscious at once that Dr. Holland was addressing himself to an audience in which this notion of reason was still a living thing. Perhaps it is not yet as dead as we think.

When we passed to the study of philosophy, we were presented, it will be seen, on one side at least, with a very different view of the meaning of reason.

But a controversy, which had already passed, had prepared us to take our side. The controversy between Mansel and Maurice was concerned with the fundamental question of the power of human reason to attain to real knowledge of God. This power Mansel denied and Maurice affirmed. Mansel, following Hamilton, and founding on the philosophy of Kant, made it the basis of his apologetic that reason in man cannot attain to absolute truth. What God is in Himself reason can never grasp. Even human morality is relative. We have no means of judging what right and wrong signify to God. Readers of Herbert Spencer's *First Principles* will recall how whole paragraphs are transcribed from the Christian apologist, to justify the fundamental principle of what a later day called by the name of agnosticism. Maurice maintained, as against Mansel, that revelation is the un-



veiling of God to conscience, heart, will, reason, which God has created to know Him and to be like Him. To Holland, and to those who thought with him, this belief in the Divine Reason in man was vital and fundamental. When, in later years, there was a breach between the writers in *Lux Mundi* and Dr. Liddon, a deeper cause of the division lay in the fact that Dr. Liddon still adhered to the Manselian doctrine. He did not sympathise with unquestioning confidence in reason. As it was said of the social doctrine of Maurice, so it may be said of what we may call in a higher and truer sense of the word his "rationalism"—that in Holland, and those who thought with him, it was absorbed into the Catholic movement.

But the philosophy of Mansel was already passing away out of the region of Oxford philosophical study. Here two schools confronted one another. The dominant philosophy was the philosophy of the English tradition. It was with the theory of knowledge that we were primarily concerned. Mill's *Logic* presented us with a theory of knowledge, which made sensation the origin of knowledge, and material impact on the organs of sense the origin of sensation. The broad results of this philosophy were that it exalted sense at the expense of reason, and matter at the expense of spirit.

From this philosophy Green presented himself as the deliverer. The ultimate doctrines of Hegel did not appear upon the surface of his teaching. The criticism of the prevalent English philosophy was the primary thing. It was not difficult to show that the materialism was inconsistent with the sensationalism, that a theory, which maintained that we could not know anything beyond our sensations, could not consistently refer sensations to matter as their cause, since on the sensational theory we had no knowledge of the reality of matter. His criticism proceeded, on Kantian lines, more positively to exhibit the spiritual activity of reason in constructing the world of experience, which sensationalism represented as given to thought. Perhaps the ghost of the mere feeling, as given to thought, was after all never finally laid. But the influence of

Green, beyond any definite philosophical doctrine, lay in the fact that he was the prophet of reason and the spirit. As the prophet of reason and the spirit he was the most powerful influence in the Oxford of our day. It is not necessary to attempt here any further description of his philosophical teaching. In Holland's first book, *Logic and Life*, it is at once apparent that there are no visible traces of the philosophical doctrines of Green. But the inspiration of Green was the vital intellectual influence none the less. It was in this sense that Mark Pattison's words were true, that the Catholic party robbed honey from the Hegelian hive.

Of Holland, indeed, it was true here, as elsewhere, that he never borrowed. Whatever he gained from the influence and teaching of others he absorbed and transmuted. This slight sketch of the Oxford of his younger days may do something to picture the mind of the audience to which he spoke, the world on whose stage he made his appearance. It may do something to account for the spirit and direction of his thought. But in its substance his thought was his own.

There was one contention of the apologetic of this time to which Dr. Holland gave his own characteristic and constructive development. If the churchmen of this time were called upon to present a rational and historical justification of faith, there was a problem which the controversies of the time pressed upon us in which the claims of reason and history met.

In the apologetic of Mansel, faith rested on evidences, and for the religion of an earlier time the evidences of Christianity were evidences, and there was an end. But the old objection of Hume, that no evidence could warrant belief in events contrary to ordinary experience, began now to take a new shape. We began to be conscious that evidences were only cogent if they appealed to a certain temper, a certain predisposition to believe, in the spiritual experience of the believer. In the third sermon in *Logic and Life* Dr. Holland started from a consideration of Renan's paradox that, to estimate the historical character of a religion, a man must have believed it once, but have ceased to



believe it. The latter requirement represented the necessity for impartiality. The former recognised the necessity of the sympathy which is only bred of spiritual experience.

This principle, for which in those days we were contending, is developed in the course of the following presentation of Holland's rationale of faith. The logic of faith was to him the logic of fact and of history. It is the spiritual experience of the Jew, typical and representative of the spiritual experience of man as man, which warrants and explains our acceptance of the Divine Revelation of the new life in Christ.

Of the genesis of Dr. Holland's social gospel in the thought of this time he has himself left his own reminiscence.<sup>1</sup> Here again, as in the philosophical region, Green appears as the deliverer. And the social impulse was closely associated with the philosophical deliverance. For the dominant philosophy was individualistic, not social; it was mechanical, not spiritual.

"Oxford lay abjectly imprisoned within the rigid limitations of Mill's Logic. Individualistic sensationalism held the field, Life was to be reduced to mechanical terms. Scientific Analysis held the key to the universe. Under this intellectual dominion we had lost all touch with the Ideals of life in Community. There was a dryness in the Oxford air, and there was singularly little inspiration to be felt abroad. We were frightened; we saw everything passing into the tyranny of rational abstract mechanism."

"Out there, in the huge and hideous cities, the awful problem of industry lay like a bad dream. We shook with the fury of Carlyle, but he did not tell us what to do. We quaked, but we got no lead from him. And then we had soaked ourselves with the Political Economy which warned us off that ground. The boards were up everywhere: 'Trespassers will be prosecuted.' And the trespassers whom it warned were men with hearts and feelings, attempting to introduce more of human motives into the play of the great In-

<sup>1</sup> Freely transcribed from Introduction to *Lombard Street in Lent*. (New and Revised Edition, Robert Scott, 1911.)

dustrial machine. If only such silly interferers as these would keep their hands off affairs all might go well. The free play of competitive forces is bound to discover the true equipoise. It does it of itself. The result is mechanically certain. No intervention can really affect the inevitable outcome. It can only disturb and hinder its proper action. For goodness' sake leave things alone! So they implored, and we believed them. Not even the heroic efforts of Lord Shaftesbury in the early factory legislation availed to break the numbing spell. There were, it is true, always a faithful kind of good, wise Broad Churchmen pegging away at social amelioration. But they did not captivate our imagination: we were not stirred."

Meanwhile, what of the forces of religion as represented by "enthusiastic Churchmen"? "The Industrial Revolution had thrown a tremendous strain on the Church to moralise and spiritualise millions who had fallen wholly outside Christ. Under the stress of this necessity she was wholly absorbed in her own business, and was forced to leave the Social Problem severely alone. And so, after a wild look round at the ghastly spectacle, at which she sickened, she plunged back again into the blind grind of Christianising the slums, and building new churches, and 'attracting the masses.'"

And "filled with this high passion we clamoured for the Church to be free to show itself in its visionary glory." "It should be no dry shell of Establishment." "It should speak its own splendid language; it should wear its garment of praise. It should be unfettered by suspicious Parliaments and stupid Privy Councils. It should show itself as the people's own; the true home of the heart." "The Church was enough." "Thus it came about that for all these long years the tradition of Maurice and Christian Socialism narrowed itself down to the very few."

"Then, at last, the walls began to break. A world of novel influences began to open upon us. Philosophically the change in Oxford thought and temper came about mainly through the overpowering influence of T. H. Green. He broke for us the sway of individu-



alistic Sensationalism. He released us from the fear of agnostic mechanism. He taught us the reality of the corporate life and the inspiration of the community. He gave us back the language of self-sacrifice, and taught us how we belonged to one another in the one life of organic humanity. He filled us again with the breath of high idealism. We took life from him at its spiritual value. And then we were startled and kindled by seeing this great intellectual leader give himself over to civic duties, and take up personally the obligations of citizenship, and work for poor, despised Oxford city. This had an immense practical effect on us."

"Again we suddenly woke to the fact that our other great teacher, who had brought back to us the world of emotion and beauty, was talking a new language. John Ruskin had hitherto fed our delight in reviving the loveliness of faith; but one day, when we were asking him what he thought of a new beautiful church just built, he said, He had not seen it. He would not see it. If it was new it was perfectly ugly. But if it was beautiful, it ought not to be. We ought not to be building beautiful churches. We are not in a state to deserve them. We ought to be out in caves, in the wilderness, with John the Baptist. That was the only form religion ought to take while men in cities were housed in those vile slums. And we read *Unto this Last* and were changed men."

Again there were changes "already at work within Political Economy itself." "Much of Ruskin's vehement teaching was, in a less exaggerated form, becoming accepted by the authorised Professors of the Science." "Ingram of Dublin and others were breaking up the older abstractions, and showing how economic laws were historical, sociological, experimental. They represented what happened under certain human conditions at a certain time. They were not abstract and mechanical, but human, concrete, alive."

"And then, again, there was the slow-won triumph of Trade Unionism, which had proved itself wiser than the Professors, and had corrected and counteracted the 'iron law' of wages, by holding out for the higher

standard of living and of efficiency. The 'man' then counts after all; and economic efficiency turns on sustaining all that makes for good manhood at a high level."

"T. H. Green's pamphlet on Liberty of Contract taught us how positive and constructive a policy is needed in order to ensure the conditions which would enable men to be free to make a contract. Competition then was to be no blind mechanical force. We were deliberately to provide adequate equipment for the competitors."

"Thus from every side windows were flung open, barriers were thrown down, we were ready for a call, and it came. From over the sea we began to be aware of a Social Philosophy, which, however materialistic some of its tendencies might have become, had had alliance with the spiritual Hegelianism with which we had been touched. It took its scientific shape in the hands of Karl Marx, but it also floated across to us, in dreams and visions, using our own Christian language, and involving the unity of the Social Body, and the law of love, and the solidarity of Humanity. It read out the significance of citizenship in terms that were spiritual and Christian. It challenged us to say why we were not bringing our creed into action as the true secret of all social well-being. Were we not engaged in asserting the pre-eminent value of the community over the individual by our faith in the Church? Were we not preaching the sanctity of human nature here on earth by our belief in the Sacraments? If we brought this Creed to bear upon society, would it not show itself in the form of Christian Socialism as Maurice and Kingsley had understood it in the 'fifties?" "We woke up to Maurice. His influence, which had lain, as it were, alongside the Oxford movement, now passed inside it."

"The effect of this was seen in the brilliant and heroic knot of men who created the Guild of St. Matthew—Headlam, Shuttleworth, and Hancock. These men were kindled into splendid inspiration. They fused the message of Maurice with the Gospel learned from Tractarianism. They saw the vital efficacy of such a fusion, and they carried their gospel abroad with high



courage and with direct effect. The worker found in them priests who were ready to identify themselves heart and soul with the cause of labour. They passionately pleaded for a living alliance between a Sacramental Church and a Socialistic Community."

"And then the Oxford Churchmen became more and more affected by the work of the great Cambridge scholars, and especially by that of Dr. Westcott. And, after learning from him how to revise our New Testament text, we found ourselves also receiving, through his fervid social enthusiasm, the message, again, of Maurice. We had been shown, by the Tractarians, the depth and intensity of significance to be disclosed by faith in the Incarnation. Now we added to this a fuller estimate of the far-reaching extension of its meaning and of the scope of its activities. Christian doctrine showed itself as the very heart of a Social Gospel." So Maurice worked more and more inside, instead of outside, the Catholic Movement. The two streams fused. "We founded the Christian Social Union under the presidentship of Dr. Westcott, leaving to the Guild of St. Matthew their old work of justifying Christ to the masses, while we devoted ourselves to converting and impregnating the solid, stolid flock of our own Churchfolk within the fold."

## CHAPTER I

### REASON AND FEELING

THE original motive and fundamental purpose of Holland's thought was to maintain and to exhibit the rationality of faith. But he was never content with a view of reason as operative only in the region of religion. The reason which justified faith must be reason as we see it at work in the whole field of human experience.

The motive to vindicate the rationality of faith.

What then was his view as to the nature of reason, and as to its relation to experience?

Philosophical thought and philosophical controversy pursue their own course side by side with subtler movements in the common thought, the unconscious philosophy, of ordinary men.

Change in the conception of reason, and of its relation to experience.

The two streams, as they flow side by side, mingle and touch from time to time and influence one another. And the meanings borne from time to time by philosophical terms record changes which concern both philosophical speculation and common thought, and may be referred partly to one and partly to the other as their cause.

In the period covered by Holland's intellectual activity such a change passed over the meaning of the term "reason," and over our conception of the relation of reason to experience.

In the Oxford of the days when Holland read for his degree, philosophers were divided into two opposing camps.<sup>1</sup> The controversy concerned the theory of knowledge. Was the source and guarantee of knowledge to be found in reason or in sense? The opposition was sharp enough to induce a popular belief that it made no small difference in a man's chances of a class whether he happened to fall into the hands of an examiner of the

The old controversy between reason and sense has died down.

<sup>1</sup> See Introduction, p. 3.



opposing school or of that to which he owed his own philosophical views.

Reason is recognised as at work in the underworld of feeling.

The controversy may be said to have become ancient history for us to-day. Reason is recognised as at work even below the level of consciousness which is represented by feeling, sensation, perception; and it is in this underworld of feeling that the roots of reason are to be found.<sup>1</sup>

Picture of the change—

In a characteristic passage (*Fibres of Faith*, pp. 80-82) Holland has himself sketched with humorous exaggeration the apparent rout of reason, and maintained its real supremacy, and has also indicated the cause of the change :

“ This world of the unconscious, out of which consciousness emerges, and on the surface of which it plays, has been suddenly opened to our eyes to-day, with peculiar emphasis. The petty range of our actual articulate intelligence, in comparison with the immense range of influences that go to our making from out of some unknown and unrecorded store of energies, has laid such hold of our imagination that our poor reason has slunk away out of the field of late, cowed into silence by the paralysing revelation of its insignificance. It has lost its prestige. It appears as a mere accidental by-product, thrown off at one corner of the great movement of the unconscious. It has been hypnotised, itself, under the power of blind suggestion. It doubts its own claim to speak in a hypnotic world out of which self-directive consciousness has ceased.

“ This tendency shows itself in every department of what we used to call ‘Thought.’ Philosophy has crept away trembling into its hidden den, where the faithful few still nurse a desperate hope that, after all, reason may turn out to be reason. And Religion is bound to feel the special force of this backward spring. For here the spirit of man is, obviously, travelling through realms unmapped and unlimited. Obviously the soul is living on sources beyond its control or its measure, and is in touch with whole worlds which it

<sup>1</sup> See sermon on “Consciousness, Subconsciousness, and Superconsciousness,” pp. 95 ff.

can but intuitively anticipate by prophetic vision and wordless tongues, 'whether in the body or out of the body it cannot tell; God knows.' Religion is nothing if it is not mystical. And we have felt, to our deep advantage the full sway of this mystical revival."

"Only it remains true that in that tiny spark of consciousness, which plays in the surface of the unconscious, lies the final secret of man's special function, and of his proper responsibility. He exists in order to lift the obscure workings of the unconscious world up into the daylight; to carry them forward on to a new plane; to bring them into touch, at an acute point of sensitiveness, with the higher forms of reality; to concentrate them upon an act of intimacy with God, there where spirit and spirit meet; to draw up the under forces of the thrusting life into the flower of articulate expression. There in the supreme moment of consciousness, lies the culmination towards which these hidden energies are set. The secret of the unconscious comes slowly to light in the gradual evolution of the conscious. That which had worked in the dark declares itself, discloses itself, through the reason. Its activities are seen, in the light of reason, to have been rational from the first."

which, however, leaves the final authority of reason unimpaired.

"The eye of consciousness acts on behalf of the entire body of correlated energies and functions that lie behind it. The illumination of consciousness tells throughout the whole."

"Down to the very recesses of our unreasoning existence the effect of the seeing eye will spread. Down below, within, where the subtle processes, which constitute our being, escape our recognition and vanish underground, things will fall into their places; forces will move smoothly; the play of powers will find their proper harmony; just because, up above there, at that tiny spot where the conscience shines, like the gleam of a lighthouse over a black and blind sea, the man in possession of his reason and his will, is holding fast to the truth that he knows."

"This is the law of man's life. He has not fulfilled his humanity until he has brought out into the light that which has been told him in the darkness. He must



proclaim, at last, on the housetop, what has been whispered in the closet. He must carry up his unconscious momentum into rational speech."

This change  
is still  
proceeding.

The change in the meaning of the word reason, and in the estimate of the place of reason in experience which this passage serves to illustrate, is a change which is still proceeding. I have dwelt upon it because it was anticipated and foreshadowed in Holland's first expression of his view as to the relation of Faith and Reason in the first three sermons in *Logic and Life*, published in 1882. The view of Faith and Reason there expressed remained his fundamental view, though it was amplified and illustrated in the sermon on "Consciousness, Subconsciousness, and Superconsciousness" in 1907,<sup>1</sup> and in *Fibres of Faith*, published in 1910, when the change in question had become obvious and marked. The doctrine of those early sermons has a closer relation to our thought to-day than it had to the thought of those to whom the sermons were addressed.

Reason,  
then, is not  
a separate  
faculty,  
imposing its  
principles  
on experi-  
ence from  
without.

Reason, then, is here presented (*Logic and Life*, pp. 8-11) "not in its isolated character as an engine with which every man starts equipped, . . . with a definite and certain mode of action"; not as "a separate faculty endowed with laws, principles, schemes, methods of its own," proceeding by "infallible and necessary rules, identical everywhere, identical in all." It is rather "a living and pliable process by which man brings himself into rational and intelligent relation with his surroundings, with his experience." Reason is "no isolated faculty, whose workings can continue, or be watched *in vacuo*, as we can watch the movements of a machine even when it has no material to work upon." It is the "effective and growing apprehension of that world which man finds to move in increasing harmony with his own inner expectations," "the slowly formed power of harmonising the world of facts," moving towards its fulfilment, "as it settles itself into responsive agreement with the facts covered by its activity." Its force lies in its grouping and arranging of fact.

It is the  
power of  
harmonising  
experience—

<sup>1</sup> See Appendix, pp. 95 ff.

"Thought" (p. 17) "is our power of allying ourselves to facts." The whole action of reason is "to give unity and harmony to the whole round of life's experiences."

Again, the working of thought is not beyond our control (p. 10). "We have to do more or less with the actual construction and nature of the reasoning organ itself. This construction is alive, and every instant sees it change." "It is on our inner and actual life that the action of our reasoning depends." "Deep down in the long record of our past, far away in the ancient homes and habits of the soul, back, far back in all that age-long experience which has nursed and tended, and moulded the making of my manhood, lies the secret of that efficacy which reason exerts in me to-day." Reason, in fact, is not a separate faculty imposing its principles upon experience from without. It is an element, the ordering and harmonising element in a perpetually growing experience. rooted in experience itself.

So again with the rationality of moral progress. In the survey of human life (*Logic and Life*, pp. 21-27) we see "a whole world of emotion—impressions, feelings, affections, impulses"—these give the impetus to life. "And yet out of that chaos of impulses, out of those blind motives of sense, a strange order mysteriously springs, a new life," which "orders all its ways," "lays down its laws," "discloses increasing capacities of self-control," "discovers principle and rule and regularity there where all had been confusion." "So out of the tumult of passion grows and develops the mysterious fabric of social order." But the process, as we read its history, "commends itself to thought, and, by so commending itself, proves itself to have been fashioned under the control and direction of reason." "Reason then must have been at work from the first." "The passions, the impressions with which we began were never wholly what they seemed; they were from the beginning the passions, the impressions of a rational man." Their rationality was not given them from without, it was not imposed; "this masterful supremacy in the ordering and making of life lies within the passions themselves." "Affections, feelings, emo- So again—in the moral order—  
reason has been at work from the first.  
The impulses did not have rationality imposed on



them, they were rational in themselves.

tions, are the real and living agents who make history what it is ; conscious and critical reason plays in the drama but a subordinate part. And yet the result is rational. It is not that irrational forces are made use of by reason to produce rational results." The rational results "issue out of the action of these very forces which appear so irrational. These forces, then, cannot be empty of that reason, the existence of which their whole activity proves and exhibits. The passions of a man move under the motives of reason."

So in the individual, the rational character emerges out of the animal instincts : morality is the heart of desire.

"So we conclude in history, and so we find in ourselves. We each individually reveal a character built up out of feelings and instincts" like those of the animal. "And yet it is out of these that our rational character emerges." And it is the passions themselves that lead beyond themselves. "The appetite that is capable of self-assertion is driven by its own inner necessities to the task of self-control. Morality is no system imposed on passion from without. It is itself the very heart of all desire, the very principle of all human impulse, the very inspiration of all passion. And if so, then these passions, these impulses, cannot be altogether blind and unpurposing. They have it in them to produce a rational order. They are then already rational, already moral."

Everywhere rational and moral necessities underlie the natural impulses.

"All history, then, whether of ourselves or of nations, stands as a witness to the rational and moral necessities that underlie and move the passionate instincts of our living humanity. Reason does not watch and rule from above." And as impulses are rational, so reason is impulsive. As feeling is instinct with reason, so reason is instinct with feeling. The man in whom both distinctions meet is himself indivisibly and inseparably one. "The reason in man is human."

Reason does not find its ground in itself, it discloses the latent rationality of experience ;

"Reason," then (*Logic and Life*, pp. 48 ff.), "does not find its ground, its justification, its credibility, its evidence, in itself, in its own separate and distinct working ; it goes for these to that on which it works. There lies all its intelligibility. The gain achieved by reason is simply the disclosure that the belief was already rational. . . . Reason does but parallel within its own region, on its own conditions, that temper of

mind which held secreted within it all that which now emerges into intelligible form. It offers an equivalent to that which has before been felt."

The immensity of the task which reason undertakes when it attempts to exhibit a rational equivalent of the content of feeling is at its highest when we are dealing with the matter of religion. But what is true here is true throughout the whole field of experience. The task is genuine, justifiable, fruitful, progressive; but yet how vast, how complicated, how delicate! It has undertaken to offer and present an intellectual parallel that will answer and correspond in all its parts and proportions to a huge emotional movement. "To appreciate such a task we must recall to mind the depth and subtlety of that with which reason has to deal."

The disproportion between the wealth and complexity of the matter to be dealt with, and the power of reason to exhibit its rationality, is illustrated by a parallel drawn from that other mode by which we attempt the measure of our emotions, the mode of Art.

"A piece of orchestral music, with its web of interwoven melodies, its mazes of winding sound, its course of respondent instruments, its rhythmic sequences, its intricate variety of repetition, its rises and falls and balanced counterparts, its pauses, its refrains, its quadruple movements, that meet and sunder and return and retire, its long and linked sweetness, its storm of gathered forces, its full and flowing wealth of multitudinous harmonies—all this most subtle and powerful fabric of our invention, almost infinite in its manifold appliances, is but the machinery by which we attempt to embody and represent one small portion of that enormous world of spiritual life, which is alive within the range and compass of any single human soul. Not all the utmost elaboration of that marvellous musical skill can go beyond the limits of those passions which we hold, every one of us, within ourselves; and can use and exercise and enjoy, whenever the quickening touch of some sympathetic motion flashes out upon us from within or from without. Not all the tremulous voices of the flutes, not all the swift sighings

it offers a rational equivalent of experience as it was felt. The task thus undertaken by reason is at its highest in religion.

The immensity of the task may be illustrated from the presentation of the content of feeling in art.



of the violins, not all the noise of clanging trumpets or of shuddering drums, can equal or exhaust the splendour of our daily human joys, the throbbing of our loves, the quick pulsations of our fears, the nerveless sinking of our stricken hearts. The lovers that move on still evenings along the sheltering lanes, the mourners that creep back from a silent grave to a sullen and desolate home, these know more than all that storm of sound will ever say. As we listen to high music, rapt and uplifted, we learn what it is that we ourselves have been, what it is that we could be, if the call came, if the blow struck, if the light broke in, if the darkness swept down. We are surprised, it may be, to discover all that is possible. We are carried forward to explore new regions of our souls as yet untouched and untrodden; there is much, we see, to open out, much to free, much to expose and expand; fresh springs of feeling are set loose; the doors and windows of all hidden chambers are flung open; at the kiss of this sweet music, all that had slept in frozen silence leaps upward into movement, startled by the touch of joy, or the sudden quickening of some tender thrill. We are surprised; yes! but we are not surpassed, we are not outdone, we are not dismayed or disappointed: still we have it in us, we are assured, to be all that the music can ever tell. That huge and intricate life, whose long story it is imagining, is ours, is shut up within our souls; we have felt it stirring, we recognise it all, we understand. This is why it speaks home to us, speaks with such familiar voices, with such intelligible pathos, with such illuminating eloquence; and far as the musician's ingenuity may even reach, still all he can ever achieve will but continue to reveal the untold depths, and height, and length, and breadth of those emotions under whose sway we are now moving—of those impulses which we ourselves can, even now, in strong and passionate hours, both touch, and taste, and handle."

The presentment in art of the world of emotion thus reveals a wider world of emotion far beyond what art is able to present. So reason, in undertaking to present to consciousness the inherent rationality of life, is

undertaking a task which always at any given moment must transcend its powers.

And yet even in religion (p. 56), the crowning and transcendent movement which reason undertakes to rationalise, it rightly undertakes the task. "Such office of rational interpretation is thought's highest and noblest labour, without which the spiritual movements themselves would work in oppressive and discouraging darkness, without freedom, without joy, they would miss their natural fruit, the blessed fruit of intelligent self-discovery; they would lack their true and perfect development." Such is the relation of conscious reason to the spiritual life of man.

And accordingly, when we ask (*Fibres of Faith*, pp. 1-18) why our religious belief is so timid and tremulous, why we are not in possession of its secret, we are referred for the answer to the underworld of belief. Faith "includes in it the progressive growth of five thousand historical years; and, behind that again, is an unmeasured and unrecorded movement of spirit up out of the silent abyss." Look out over the record of the earliest forms of religious experience since man first sought to win some power to his side in the struggle of life—all over the face of the earth strange grey, lonely stones, weather-scrawled, wind-eaten, stand dumb and weird in vacant places to carry down the long centuries the records of the moments at which men whose names have been forgotten, whose memory has been blotted out, yet did in their own dim days find some signal given that help was near, some reason to set up a token of a relationship renewed, of a benediction invoked, of a sanction received, of a peril averted, of a peace promised, of a covenant sealed, of a pledge taken, of an intercourse established, of a communication made and ratified.

Can we find ourselves explained by this childish world? We cannot revive the mental outlook of primitive man—but if our belief is to recover the impulse that made Abraham to be our forerunner, "it must have behind it and beneath it a world of spiritual experience which is but half-conscious of itself. Our intelligible and articulate faith presupposes emotions that have not

Yet reason rightly undertakes the rational interpretation of feeling; without this feeling would lack the joy of intelligent self-discovery.

The history of primitive religion reveals this underworld of belief.



Half-conscious spiritual experience is presupposed by articulate faith.

yet touched intelligence or articulation. These are its foundations, its materials out of which it builds. Deep below the surface of consciousness, there must be a stir and a pressure out of which emerge sudden invasions of the upper world, 'uprushes' of impulse, intuitional experiments, tentative acts, outbreaks of spiritual energy following in pursuit of flying gleams, swift expectations and assurances, lightning flashes of apprehensive feeling, sensitive recollections, instincts that know without words, and direct themselves without any guiding utterance. The soul must be aware of thrills that invade, and shake, and pass; of unseen hands that touch, and breaths that come and go; of invocations at which it starts, as a 'guilty thing surprised.' "

"This is the underworld below faith on which faith depends, through which faith comes to itself, out of which faith's springs are fed."

"Our Christian belief is but the culmination and summation of the primal response of the living soul in man to the living soul in things."

All rational life is rooted in transcendental emotion.

"All rational life is rooted in transcendental emotions, which precede conscious expression." "The conscious, the rational, emerges out of that which lies beyond it and beneath it."

## CHAPTER II

### REASON AND FAITH

WHAT then is the nature of this reason which, setting out to challenge and judge the experience of human life, finds itself to have been the force at work in this experience from the first ? What then is the nature of reason ?

“ In what does reason begin ? ” (*Logic and Life*, pp. 34-39). “ How should we describe the act from which it issues ? It is an act, a movement, by which the inner man, that soul and substance of all the thoughts and all the feelings that express him, steps forward at the touch of an outward world, and asserts his kinship, his alliance, his union, his communion, with that which has advanced to meet him from without. He recognises it, he welcomes it, he runs out, to fall, as it were, into the ready embraces of a brother ; he lets himself go in confidence and security, as a bird that drops from branch or tower upon the large and steady spaces of the enfolding air ; he leaps with a free spirit into these moving waters of encircling life, and lo ! as with hands they receive him, as with arms they uplift him, and in the hollow of their deep bosom he finds himself carried and at peace.” Reason begins (1) in an outward movement of the spirit, (2) at the touch of an outer world, (3) claiming kinship with that which is without.

“ Now what word have we by which to describe an act at once so presumptuous and yet so trustful ; what word if it be not the word ‘ Faith ’ ? ” This outward movement of the spirit is—faith.

There are here already three thoughts as to the nature of reason, which are essentially related to and cannot be separated from one another : first faith, the forward movement of the inner man ; secondly,<sup>1</sup> the touch of an outward world which evokes the movement ; and thirdly,<sup>2</sup> the kinship, the communion between

<sup>1</sup> The subject of Chapter III.

<sup>2</sup> The subject of Chapter IV.



the inner man and the outer world which is the motive accounting for the movement.

Faith is not a faculty, an organ, alternative to reason.

The primary thought is faith, the outward movement of the spirit. Faith is not a faculty opposed to reason, an alternative organ, a method, for the apprehension of truth. It is the living force of reason itself. It is not a faculty, it is an instinct, a tendency of the spirit of man. It is not a tendency of reason regarded as a separate faculty or energy of the spirit of man; it is an act of the whole man, and especially of the will, the root activity of the spirit.

It is an act, underlying reason, an act of the whole man, and especially of the will;

"Faith is a movement forward of the entire being, under the compelling impulse of its own inward daring, to greet the advent of a novel visitant, who is at once strange and yet instinctively familiar. Faith is that act of prophetic anticipation which risks everything on a venture, which nothing but the results can ever justify. Faith is that which lies shut up and asleep, until the wakening touch of this incoming guest approaches, and stirs, and arouses; and then at the first moment of the contact, does not so much think or feel, as *will* that a future for itself should spring out of that momentary union. It wills in the power of some instinctive sympathy; it wills to trust itself to the fascination that draws it forward; it wills to rely upon the kinship that it assumes; it wills itself to be one with the arriving life. At the back of all the impressions of feeling, at the back of all the spontaneities of thought, lies the deep strength of energetic self-assertion which men call will—a self-assertion that presumes so far, not out of the blindness of pride, but out of the brave freedom of a childlike trust. It pushes out, it presses forward, it puts forth its force, because it is so true to the calls that summon it into action, because its innocent simplicity relies so readily on the genuineness and reality of all that it encounters. Such energy flows out into its wishes, that it seems to compel their realisation; so actively does it desire to know, that it seems to enforce things to conform to the conditions of its knowledge; they bend to the sway of its strong and effectual desires; it imposes on them, as we say, its categories; and yet this imposition is, after all,

nothing but its own natural and willing conformity to the conditions of that outward existence with which it so resolutely intends to unite itself, and so passionately believes itself to be akin. This is the paradox of knowledge."

Here it is natural to justify the use of "faith," the word of religion, to characterise the essential energy of reason. <sup>like religious "faith,"</sup>

"This strange combination of passive submission with victorious activity is surely an exact repetition, on lower levels, of the characteristic working of that spiritual faith which we know better as it meets us in the highest walks of life—that faith which relies so ardently upon another, so desperately disbelieves in its own powers, that it itself acquires the force to achieve that which it asks for from another; and, in answer to its loud appeal for help and deliverance, is told that its own inherent energy has obtained the good result, 'Thy faith hath made thee whole!'" <sup>(a) in being passive and yet active;</sup>

"Reason," again, "dates its birth from some act in which it at once received from without, and yet assumed, and asserted, and presumed from within; some act in which it both accepted impressions, and yet imposed categories. And such an act corresponds to the nature of faith—faith which is at once receptive yet assertive; the extreme of passivity, and yet the extreme of activity." <sup>(b) in receiving from without and yet presuming from within;</sup>

"Reason starts with an act which assumes and anticipates all that it afterwards discovers, and faith is that in us which is prophetic. It antedates its results; it pronounces all done from the moment that all has begun; it seals to us in one momentary act that which a long and complicated process will afterwards realise and fulfil; a process that could not begin except by assuming its own possibility, by which assumption it is indeed made possible. By believing that it has, it does verily receive." <sup>(c) as prophetic, anticipating results;</sup>

"Once more reason must begin in a movement of the entire man; and such a movement is faith; faith which carries the whole being along in despite of feelings, and in defiance of proof, by an energetic exertion of its living will, which leaps forward, and lays hold of, <sup>(d) as a movement of the entire man.</sup>



and clings close, and cleaves fast to an object to which it becomes, by the very force of that vivifying impulse, assimilated, and united, and akin. That prime movement forward to salute the approach of a message from elsewhere, that first grip on the incoming life that meets it from outside, is an inspiration of the will preceding reason; yet not for that irrational, since it issues in reason, which spreads its powers in perpetual and enduring witness to the rational rightness of that act of trust from which it wins all its sanction and all its authenticity."

What then  
is the mo-  
tive to this  
initial activi-  
ty of reason?

What then is the motive to this initial activity of reason?

"Can it be that even in the barest exercise of reason we have stepped out into such deep waters? Is it indeed true that, in every motion of thought, we have already let go of all ropes and stakes that could give us a hold on the solid and steady earth, and can feel the ground no longer under our feet, but are being lifted and borne along by strange waves, in which we float suspended and amazed? Is it impossible even to think without abandoning ourselves to a movement of which we can have but doubtful experience, and know not at all the issue? Is it contrary to reason's own law that we should desire to secure certainty before we dare to act? Does reason itself refuse to exist, except to those who venture with no faint heart to follow the fascination of hope? Is it impossible to be rational without passing beyond the bounds of reason, without surrendering reason itself to the compulsion of a prophetic inspiration? Does all thinking hang on an act of faith? Can it be true that we can never attain to intellectual apprehension unless the entire man in us throws his spirit forward, with a willing confidence, with an unfaltering trust, into an adventurous movement; unless the entire man can bring himself to respond to a summons from without, which appeals to him by some instinctive touch of strange and unknown kinship to rely on its attraction, to risk all on the assumption of its reality."

The motive  
is kinship  
with reality,

Kinship! that is the motive to the initial activity of reason.

"A touch of kinship" that "alone could so stir faith."

And accordingly we travel to the end of the long process of the rational apprehension of the world of experience, and find in the knowledge of God the final cause, whose drawing is the motive force of the whole rational advance. viz., finally,  
of the drawing  
towards God.

"From the first dawn of our earliest intelligent activity we were under the mighty breath of One higher and lordlier than we wot of; we walk in the high places, we are carried we know not whither. Not for one instant may we remain within the narrow security of our private domain; not for one moment may we claim to be self-possessed, self-contained, self-centred, self-controlled. Every action carries us outside ourselves; every thought that we can think is a revelation of power that draws us forward, of influences that lift us out of the safety of self-control. To reason is to have abandoned the quiet haven of self-possession; for already in the first acts we feel the big waters move under us, and the great winds blow. We live by trust; life in its most rational and experimental form is still a venture, a hope which only justifies itself by its success. We can never escape the risks of faith, can never hold back and refuse to move till we are sure of our footing; so to hold back is never to begin. Everywhere faith makes its awful demand; everywhere we walk not in ourselves, not in the flesh, but in the Spirit; in all things we must believe that we have, in order to receive. Not even reason itself can shirk the imperative call. It, too, must make its leap into the dark. It, too, must surrender itself to the violence of an irresistible hope."

And if we ask, Can we get behind this primary instinct? Is there any source from whence it springs? the answer is that God is its beginning, as God is its end.

Faith (*Lux Mundi*, pp. 8-10)—which is "an elemental energy of the soul," which "stands with the primary intuitions, and is deeper and more elemental than them all," "a profound and radical character of the inner soul"—"faith (pp. 13-15) grounds itself, solely and wholly on an inner and vital relation of the soul

What is the source of this drawing?

Faith is the recognition of our adherence in God, the witness of our sonship.



to its source. This source is most certainly elsewhere ; it is not within the compass of the soul's own activity. In some mode inconceivable and mysterious, our life issues out of an impenetrable background ; and as our life includes spiritual elements, that background has spiritual factors ; and as our life is personal, within that background exists personality. This supply of life in which we begin, from out of which our being opens, can never cease, so long as we exist, to sustain us by one continuous act. Ever its resources flow in, ever its vital support is unwithdrawn."

"We stand by the necessities of our existence, in the relationship of sons to a Father, who has poured out into us and still pours the vigour of His own life. This is the one basis of all faith. Unless this relationship actually exists, there could be no faith ; if it exists then faith is its essential corollary : it is bound to appear." . . . "All our life is a discovery, a disclosure, of this secret. We find it out only by living. As we put out powers that seem to be our own, still even in and by the very act of putting them out, we reveal them to be not our own ; we discover that we are always drawing on unseen resources. We are sons : that is the root-law of our entire self. And faith is the active instinct of that inner sonship ; it is the point at which that essential sonship emerges into consciousness ; it is the disclosure to the self of its own vital secret . . . it is the immediate response of the sonship in us to its discovered origin."

This justifies the claim that faith underlies all the faculties and activities of the spirit.

This again justifies (pp. 21-25) the claim as to the place which faith should hold among the other powers and capacities of our nature. We are apt to rank it as one among many faculties.

"Faith is not to be ranked by the side of the other faculties in a federation of rival powers, but is behind them all. It goes back to a deeper root ; it springs from a more radical act of the central self than they. It belongs to that original spot of our being, where it adheres in God, and draws on divine resources. Out from that spot our powers divide, radiating into separate gifts—will, memory, feeling, reason, imagination, affection ; but all of them are but varying expressions of

that essential sonship which is their base. At the root of all our capacities lies our sonship, at the root of all our conscious life lies faith, the witness of our sonship. By adherence in God, we put out our gifts, we exercise our functions, we put out our faculties . . . faith is the secret spring of their force, and the inspiration of their growth, and the assurance of their success."

"Faith belongs to our entire body of activities. We live by faith. By faith, under the inspiration of faith, we put out our life, we set to work, we exercise faculties, we close with our opportunities, we have confidence in our environment, we respond to calls, we handle critical emergencies, we send out far abroad our experimental intelligence, we discover, we accumulate experiences, we build and plant and develop. An elemental act of faith lies at the root of all this advance; and every motion that we make demands a renewal of that primitive venture. In all secular progress we walk by faith." . . . "Our secular and scientific life is an immense experiment in faith—an experiment which verifies itself by success, but which justifies itself only if it remembers to attribute all its success to the reality of that hidden relationship to God, which is the key to all its capacities, the justification of all its confidence, and the security of all its advance."

There is another road of approach<sup>1</sup> to the nature of the faith which is the life of reason. And it leads to the same result.

"If we ask, What is faith? the faith which men have in one another helps us to understand this. Society is built on this faith and trust. All the growth and structure of society are a testimony to it. There has been much discussion of the origin of this faith, without which governments could not last a day. Some schools have tried to invent as a ground for this trust some social contract or definite agreement which men have made with each other. But all such systems, which begin with men as individuals, have totally failed to account for anything at all, because until men already have

Again, all social life is built on faith, trust between man and man,

<sup>1</sup> Notes of Lectures on "The Seeds of Faith" delivered to the Guild of the Epiphany, privately printed April 1889,



trust in each other, they cannot make a contract. The contract presupposes that which it was invented to account for. . . ."

the reve-  
lation of  
human  
brotherhood;

"So we find that this trust rests on some deep, hidden ground. There is something in men which makes them one. The bond is evidence of a relationship which binds them together and makes the bond real. Here we cannot see the thing itself, but we look out away from it at what it does, and there find the verification of its reality. Human society is a gradual coming together, a discovery of relationship inherent in the being of man, slowly realising itself through blunders and passions, realising itself in a civilisation which it builds and which it tends to shape into the forms of law and of contract. Here is a type of faith, trust between man and man, expressing itself in sympathy, in common language, in common endeavour, in law, but itself always resting on a secret fact below the surface, the brotherhood which accounts for the trust and is verified by the trust. And what we call *virtue*, what we call *good*, is simply the action which follows on men trusting one another; what we call *law* is the habit of expecting this trust. But we must suppose below this trust a common humanity, a relationship, a real brotherhood, of which the trust is only the outward expression."

the under-  
lying con-  
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lation be-  
tween man  
and man.

This is faith "in the aspect which it presents as the trust which exists between man and man, and which lies at the basis of society. There are permanent relations which constitute the inner bond knitting men together. These relations are the ground of moral duty and obligation, the forms which the conventions between men take being the proof, the discovery of what this original relationship means. The discovery is made through the native sympathy between man and man, which enables them to understand one another, and which is the witness to the underlying kinship. Through the conventions of men the understanding constructs a permanent language and law which express this deeply seated relationship."

This gives  
the type

"This is the great type of what faith in God will mean. Such faith means an energy of the soul which

is rooted in a spiritual fact, and which has its grounds in the actual construction of the being. The fact is a certain relationship which holds that soul by the very law of its existence into another's being. That other we call by the great word Father, expressing that God's very essence is used to establish this relationship between Him and the soul. The soul stands to Him in a relationship which anyhow includes some near relation of kinship, so we call it *child*, not merely a created thing, foreign to His nature, but made out of His very being, and that ground remains a fact underlying everything, making everything possible, a fact of which we become absolutely certain, so far as this—that our being proceeds from another. That has all the comfort of a fact about it: it never wavers, it is true because we are here; all our argumentative efforts simply play round this fact, leaving it itself as solid and as real, whatever our failure or success in interpreting it. As Descartes found that all doubt must cease at the fact of his own existence, so just because we are here, we know ourselves to come from another, and from another who must be adequate to producing all that we are, and must, therefore, contain in Himself the elements which make up our personality. Faith appears as the witness of that fact in us, the movement in us which recognises it. Faith is simply the evidence of the sonship in us. We could not have faith without being sons, without being in this relation to God first; but having that relationship, it will make signs of itself within our conscious, active, personal life, and these signs are faith. God and the soul being already in contact, faith is the normal result. If that inner contact is true and complete and free, faith cannot help being the result. The contact must include conscious personal life. That very act of becoming conscious of itself is believing in God.”

of faith in God, as the witness to the underlying fact of God's "fatherhood," man's "sonship."

And as that which we call *good* (above, p. 32) is the action which follows on men trusting one another, the outcome of the relationship of brotherhood, so “what we call goodness is just such acts as promote the coherence between the soul and God. Our Christian definition of morality helps us here. As in human life

the condition of moral life as realising the relation between man and God.



those acts which realise human kinship are thereby constituted moral; so with God. Whatever acts the sonship in us, looking to our Father, finds congenial, are thereby constituted good. Acts which promote intimacy *must* be good; and the intimacy must issue in such acts."

Thus once more faith appears as the act of the central self,

underlying reason,

as it underlies every activity of the human spirit;

Once more, then, "faith is an act and motion of the central self. Every other creature exists by the Divine energy entering it at a certain point and dividing off into several functions. If that point could become alive, and so become a living and conscious point of recipience, then *there* would be the seat and being and home and place of faith, that point which receives the Divine energy which makes us what we are. This living consciousness of that point would be behind the division of the separate faculties in man, would be deeper than reason and imagination and all the others. That would give a true picture of the relation of faith to reason, and would destroy all the ordinary pictures which make faith and reason two separate faculties side by side, perpetually struggling with one another as it were. A whole world of apologetics has such pictures as these before it. But faith is not a separate faculty at all, parallel with reason; it lies deeper in the being; it is there where man is *one*. Just as will represents in him the absolute central unity, so faith belongs, too, to the centre of the man where he is integral and whole and one, not yet become departmental."

"Faith from that point of view will be in everything that the man does. All of those separate faculties of his run back to this root, where it sucks the man's life out of the Divine Life beyond. They all exist by virtue of the being's inherence in God, and so they all live by an act of faith, the living consciousness of inhesion in God. If we examine any faculty, it runs back into the central man, the point at which the man is himself before he divides; all his powers are implicitly there. When a faculty has traced itself back to this point, it has reached its major premiss. So with reason; it runs back to its major premiss, to an act of the whole man. Thus faith is *in* reason, hidden."

“ But this basal root of the man can also itself come <sup>finally</sup> forward to the front, and will show what it is, and will <sup>coming to</sup> become conscious of its central character; and so <sup>the front</sup> appearing on the surface of life will distinguish itself <sup>and mani-</sup> from all the faculties in which it lies latent. And that <sup>festing itself</sup> *produced* faith is religion, when the soul discovers the secret of its root. All creatures inhere in the Divine power in some way, but man becoming conscious of it has also religion. And when it has once appeared on the surface, it will be there permanently and will have a story of its own, and that story will be the history of religions.” <sup>as religion.</sup>



## CHAPTER III

### REASON AND FACT

Recapitulation—

THE task of philosophy is to give a rational account of experience. This is the necessity under which the philosopher acts. But it is a necessity which lies not only on the philosopher. Man as man is bound to give himself a rational account of his experience, or at least to feel assured that such a rational account is to be found. And the ordinary man has a kind of unconscious philosophy. There are to be found embedded in his experience some dominant truths, some pervading principles, which govern his conduct, and rule the world of his beliefs. Religious experience is under the same necessity. It is bound, itself, to give to itself a rational account of itself. But it cannot and ought not to be content to give an account of itself which will not accord with the rational account to be given of experience as a whole, since it claims to be the supreme human experience, in which all the rest of experience finds its issue and attains its end.

Reason does not impose rationality on experience, it finds rationality in experience.

The reason found in experience is rooted in the energy of faith.

It is on this principle that we have surveyed the relation of reason to experience, and we have found that reason does not impose rationality upon the experience which it is its business to analyse and to challenge, that it finds rationality within the experience itself, and that, without foregoing its authoritative claim to test the rationality of experience, it must recognise that the rational complexity of experience transcends at any given moment its powers of exposition and analysis.

Secondly, we have seen that the reason, which is thus found to be at work in the whole body of experience, is rooted in a fundamental instinct or energy of faith, the original impulse which starts man on his way in

every movement of his spirit, to enter upon the life of experience and to deal with the world of experience.

But in the process of exhibiting and presenting experience as a rational thing, are we dealing with fact, with a world of reality?

The answer to this question is to be found again in experience itself. And the answer has been, so far, assumed. We have said (*Logic and Life*, p. 34) that, in the forward movement of the inner man, he steps forward at the touch of an outward world. We have been speaking (pp. 8-11) of the apprehension of a world in which we find ourselves to move in increasing harmony with our inner expectations. Reason in this process is the slowly formed power of harmonising a world of facts. It is settling itself into responsive agreement with the facts covered by its activity. Its force lies in the grouping and arrangements of facts. Thought (p. 17) is our power of allying ourselves with facts. The inner man (p. 34) asserts his kinship with that which has advanced to meet him from without. The faith which is the impulse of reason is (p. 35) a movement forward of the entire being to greet the advent of a novel visitant. It moves at the wakening touch of an incoming guest. It relies upon the genuineness and reality of all that it encounters. When reason seems (pp. 36-38) to impose categories, this imposition is after all nothing but its own natural and willing conformity to the conditions of outward existence. It is the paradox of knowledge that the two aspects of experience are combined, that there is this strange combination of passive submission with victorious activity. Reason dates its birth from an act in which it at once receives from without, and yet assumes and asserts and presumes from within—both accepts impressions and imposes categories. It salutes the approach of a messenger from elsewhere. It grips the incoming life that meets it from outside. It is a response to a summons from without.

It is in accordance with this view of experience that, when we trace the development of religious faith, we find (*Fibres of Faith*, pp. 19, 20) that, over against the

But in exhibiting experience as rational, are we dealing with fact and reality?

We have assumed that we are. Recapitulation of incidental statements to this effect.

So we find that (1) the history of religion is



the gradual manifestation of an outer Presence.

gradual growth of faith into personal consciousness, there is a manifestation of another and outer Presence which takes corresponding shape. It showed itself in fleeting emotional moments. It steadies itself, establishes itself, repeats itself. It threads together the signals of its appearing. God is a God of history. God is the power that lies within the facts. The wisdom (p. 25) of the Old Testament is intelligent correspondence with the facts of the universe.

(2) the Christian Revelation is a revelation in fact.

And so again the Christian Revelation was revelation in fact (pp. 95, 96). Something happened, and men were there who saw and felt it. They experienced its invasion. They alone who were eye-witnesses can say what it was that they saw. An experience is a fact as felt. It does not try to abstract the fact in its external actuality from that which it was, in its real entirety, for those into whose life it entered. An experience is a fact as seen from the side of those to whom it occurred. Something from without passed within their assimilative apprehension. It is difficult (p. 103) to draw a line very sharply between the impression itself and the reflection which gathers up the impression. And the reflective faculties have as much right to enter into a human experience as the emotional or imaginative. But the reflection with which we are concerned is confined strictly to the fact on which it turned. It is not drawing consequences from it, or deducing applications of it. It is simply engaged in giving to the actual immediate fact its full value for consciousness.

Here is throughout an assumption that knowledge is the knowledge of reality. Is this assumption justified?

There is here throughout an assumption that knowledge is the knowledge of reality. Is this assumption justified? Dr. Holland dealt with this question in the last lectures which he ever delivered, an unfinished course on "The Argument for God," which he was delivering in August 1917, when he was taken ill. The purport of what he said can be recovered from his own notes, fragmentary as his lecture notes always were.<sup>1</sup> The context of the passage was this:

Answer to this question in Lectures on

In attempting the reconstruction of the foundations

<sup>1</sup> Partly also from some notes taken by two of those who were attending the lectures, which notes I have been allowed to use.

of religious truth, we find that an elemental assumption has gone from us, the belief in God, the outcome of the Old Testament history, to which all the teaching of Christ appealed, and on which it depended for all its force.

Looking for the cause of the failure of this belief, the vanishing of this fundamental assumption, he found it in the extent to which our whole mind has been pervaded by the doctrine of Kant, that we cannot know reality; we can only know the reality of any object of knowledge as it is fashioned and transformed by our own minds. The reality, "the thing in itself," is for ever beyond our reach.

This doctrine, he maintained, begins by overthrowing the first presumption of all knowledge. In analysing the act of knowledge it has omitted one essential factor. The act of knowing gives object simultaneously with subject. It never gives subject alone. He referred to the doctrine of "The New Realism," which he was, in fact, adopting and reproducing. The following sentence may be taken as a statement of this doctrine: "Knowledge unconditionally presupposes that the reality known exists independently of the knowledge of it, and that we know it as it exists in this independence."<sup>1</sup> We have not got to prove this. The ultimate premiss is incapable of proof. You cannot go behind it. There must be some such premiss, on which all thinking and all evidence depends. It cannot itself depend on evidence, for evidence is not evidence unless it be true. The primary act of knowledge must be of this kind, *i.e.* before or behind all proof. And that is an act which asserts the reality of object, in the same breath and in the same degree in which it asserts the reality of subject.

That experience is essentially the experience of reality is maintained in a review republished in *Creeds and Critics* under the title "The Place of Experience in Religion" (pp. 198, 199):

"Experience is not a psychological but a metaphysical term. It always connotes reality." "Experience is the way in which reality comes within our con-

"The Argument for God."

The fundamental assumption of belief in God, to which Christianity appealed, has gone from us, under the influence of the doctrine of Kant, that we cannot know reality.

This doctrine overthrows the nature of knowledge, which involves object as well as subject; knowledge presupposes the reality of the thing known.

Experience is, essentially, experience of reality.

<sup>1</sup> Prichard, *Kant's Theory of Knowledge*, p. 118.



sciousness. It is the witness to our contact with things." "Experience always implies something more than our impression. If it were only an impression it would not be an experience. To be an experience it must be, in some measure, a fact. How much fact there may be in each case may be a question: but if there prove to be none, then there is nothing that can be passed over into the body of our experience. If there was no element of reality, then we were mistaken in classing it as an experience. For experience is the coming together of ourselves with something else. It contains by its very nature two elements—an inward and an outward. There is something in it which is 'given'—something more than a subjective reaction."

"This is why we base all our knowledge, all our science, all our philosophy, on 'experience.' For we have no other standard of what we mean by fact, by reality. If the real is not given in and through experience, then we do not know what we mean by 'the Real.' We are using a term which has no meaning. Our experiences have to be examined, no doubt; sifted, criticised, weighed, compared, co-ordinated. Much that we thought to be a real experience may have to be cancelled. Many experiences hover uncertainly midway between reality and unreality. We cannot securely fix what is the actual included in them, or how much is due solely to our imagination or fancy. But the final experiences, which stand all our tests, and which group themselves into a more and more coherent body of correlated facts of consciousness, are the ultimate witnesses of what we mean by reality."

In exhibiting experience, then, as rational, we are dealing with fact and reality.

In exhibiting experience, then, as rational, we are dealing with reality.

Apart from philosophical arguments,

for the ordinary man there

When, in the lecture from which I have already quoted, he came to consider the restatement of the arguments for God, theological, cosmological, ontological, whose logical background is thus secured, he found the arguments as restated difficult for the audience—a popular audience—which he was addressing. And accordingly the appeal to reason to justify the primal belief in God as a reality took the form of an appeal to fact in human

experience at large. The appeal is not to abstract speculative reason, but to reason as a working force in real life and in experience, exercised upon the massive array of marshalled facts. Metaphysic at its very best only justifies belief. It never creates it except in the inner band of philosophers, and perhaps not even there. The philosopher as well as any other enters by the humble human door.

He refers to a notable passage in Bradley's *Essays on Truth and Reality* (pp. 431, 433):

"The ideas which best express our highest religious needs and their satisfaction must certainly be true. Whatever ideas really are required in practice by the highest religion are true. Their truth is not contradicted by metaphysic so long as they will not offer themselves as satisfying our last intellectual demands. Exactly how religious truths are to be supplemented and corrected metaphysic cannot say."

That is why the real argument for God lies inside man's religious experience of all God has shown Himself to be. Experience is the key word. After all, philosophy is only the verification in conscious thought of what is given in concrete experience. Philosophy can never do more than unravel experience. It finds in experience its final test and standard. So in religion, to arrive at fundamentals we must turn back upon the actual facts of our spiritual experience. What has religion actually shown itself to be? What is its own verdict on itself? What has man meant by it? What has he found in it? Under what forms have we met God? What is the presentation that He has made of Himself? What is the nature of the evidence actually given us of God? of his manifestation of Himself? What are the methods by which He holds intercourse with men? What is it that He has led men to believe of Him? How much do we see and know? and how little? What is there that we do not know? What is the nature of the grounds on which we hold what we hold? How far do they correspond to the other facts of our daily experience? How far does the whole body of our experience, spiritual and secular, hang together? Can we be sure in the ordinary sense in which we are

is an appeal  
to fact in  
human ex-  
perience at  
large.

What has  
religion,  
historically,  
shown itself  
to be?



sure of other facts? Can we justify our religious faith out of our ordinary accepted canons of conduct and knowledge? Experience is not merely subjective. If it is a real experience, it is experience of something. Is the religious experience real? Test it—verify it, not by merely individual instances, but in the gross. And the answer is that historically religious experience has permanence, coherence, growth. There is a continuous, rational story, a development, a story of large objective, positive significance, independent of our own fluctuating, elusive desires. In this history we see ourselves writ large. It is our own nature that this human story discloses. We can see far clearer there on the public stage, under stress of pressing occasions, what it is that we dimly and uncertainly feel. The process clarifies itself, defines itself, reveals itself. So to us, fortified by the historic background, aware of an unceasing tradition, guided by an age-long discipline, the reality of our own religious impulses and experience comes into view. It is no solitary flicker of an unverified craving, but a moment, an item, in a certified, enduring, assured body of human experience.

He dwelt upon our “magnificent opportunity” at the present time. We are at the moment at which we can confidently state what man has been in his religion. For the first time the whole field is covered. The religions of every tribe and tongue have been noted, sifted, compared, classified, analysed, estimated. There has been a critical study of religious development, carried far back into the past, and the phenomena are uniform and progressive. What is the verdict?

The verdict of the history of religion is (1) that man is a religious animal;

It is (1) that man is a religious animal. Religion is part of his normal and natural experience. This is his note, his mark. If it is not there, humanity is maimed, stunted. It is universal, unmistakable, typical. It is characteristic. Where you come across him you have to assume it. To interpret him you must know his religion.

(2) that all religion is one;

(2) All religion is one—one thing everywhere. “To believe in one religion is to believe in all.” (Notes for undelivered third lecture of this course.) There is a

real organic unity, vital and coherent. It is a whole, a world that hangs together.

(3) There is growth, development, order. We can classify higher and lower. The comparative study of religions can give each its place.

This solid mass of organic historical experience—man's religious story—is our real proof of the reality of God, of the background which Christianity demands.

"In resting religion on 'experience'" (*Creeds and Critics*, pp. 199-203) "we are not destroying its ground in fact. We are not reducing it to an impression. We are not bringing it all over to the psychological side."

"We mean that there is a reality making itself known to us—a spiritual reality verified to us by our experience—a spiritual reality coming into touch with us, and entering within our own consciousness, in and by the only way in which reality ever can touch or enter." "Something has happened to us. We have not invented or produced it. If we find in certain cases that the phenomenon has been all our own invention or production, or can be accounted for wholly out of our subjective reactions, then it is not a religious experience. We have mistaken its character. It fails to take its place finally in the body of experiences on which we learn more and more to rely. If all true experience has an objective value of some kind or degree, then so has religious experience; it witnesses to the real. In it we make proof of the real. We come into touch with facts. Religious experience, if it bears all the signs, and survives the tests by which a valid experience is proved to be what it professes to be, can justify the claim which all other experience makes. It can claim to prove the reality of its object. It can assert the existence of God. It is, in itself, the only proof we can ever have of the reality of what we believe in."

"It is from this point of view that we regard the 'experience' which constitutes the Christian Revelation. In our special instance of apostolic experience, to which we appeal as our authoritative witness, we mean that the whole body of impressions which their records report to us is more than a psychological phe-

(3) that there is growth and development.

Man's religious history is the proof of the reality of God.

In thus resting religion on "experience" we are not destroying its ground in fact.

Religious experience proves the reality of its object.

So the Christian Revelation is given in the experience of fact.



nomenon of peculiar and unique interest. We mean that the impression was 'an experience,' and carried in it the evidence of a fact that had actually happened. The impression and the fact pass into one another. We only know the fact through the impression. Quite true. But through the impression we do know the fact. The impression involves the fact. We could not account for the impression intelligently unless it included something that was other than an impression—more than an impression." By the apostolic experience, therefore, we mean the fact that they report as having been brought within the compass of their experience. "And if therefore it commend itself to us and take possession of our hearts and minds, then it is no interesting 'Paulinism' that we find ourselves up against; no Johannine idealism; no Jewish mentality; no Hellenising temperament. These may all be there, and we may be fascinated in unravelling their variegated web; but what is felt to be given in them, to be pressing through them, to be transmitted by them, is the compelling force of a historical fact. Their manifold mode of expression does but impress the reality of the thing that they had seen and felt. All their moods and all their words do but give solidity to the event which absorbed them and overwhelmed them. Their utmost effort is but to interpret what it was that happened. It was done before their eyes. It took hold of their being. It ratified its reality by every faculty that they possessed. It was Jesus Christ, dead on the Cross, risen from the grave, alive and reigning. That historical objective reality governs every jot and tittle of their experience. If it did not happen, then their faith is vain. No value remains in impression or idea, in thought or imagination, or feeling. And we, who surrender to the appeal of that experience of theirs, cannot but accept the compulsion, the authority, that lies in a fact. If it happened, it happened—and happened like that. So we are persuaded by those who came under its dominance." "It forced itself upon them. It drove its way in. They had been reluctant, blind, unbelieving; but there had been no escaping from its conviction. It was manifested,

and they saw it ; how could they deny it ? It took them into its fellowship ; it made itself theirs ; how could they any longer doubt it ? They heard ; they felt ; they knew. Its reality passed into their life, into their blood."

"Now they have but one passionate desire—to pass on that experience so that others who had not seen should, nevertheless, share in the conviction and be possessed by its truth. It is not their thought about it that they are so anxious to spread abroad, but simply their own experience of what it was that had been done to them. Their offer is not a creed, but a life ; not a common impression, but a vital fellowship in a powerful and transforming act. That act, that fact, as it continually reasserts and verifies its validity, constitutes the fellowship, the believing Body. And all our faith lies in yielding ourselves, in willing and joyful surrender, to the masterful authority of what was once for all done and consummated in the Life, Death, Passion, of Him who, indeed, came in the flesh and verily rose again from the dead."

The essential correlation of reason and reality, reason and fact, in the Christian Revelation, Holland found especially exemplified and confirmed in the Fourth Gospel, to the study of which he was all his life devoted. It was the sphere in which his mind was most at home.

With the justification of his view of the authorship of the Fourth Gospel, and of its historical character, we are not here concerned. As a matter of fact he held that the Gospel made an essential contribution to the coherent story of the beginnings of Christianity, that the author was the Apostle, that the Gospel throughout bore a strongly marked character of reminiscence of fact, and that a love of sheer fact, of fact for its own sake, was a marked characteristic of the mind of the writer.

Our point here is only that in the Fourth Gospel, as he understood it, he found a deeply rooted belief that truth is manifested in fact.

The writer is recording an experience. It is an experience of fact. He wishes to transmit this experience that others may share it, that they may share his ap-

So, especially, in the Fourth Gospel we find the principle set forth that truth is revealed in the experience of fact.



prehension of the truth in the experienced fact. The final truth, the ultimate issue and character of religion, is for him fellowship with God. And this fellowship has its source and secret in the experience of a revelation in fact. "That which was from the beginning, that which we have heard, that which we have seen with our eyes, that which we beheld, and our hands handled, concerning the word of life (and the life was manifested, and we have seen, and bear witness, and declare unto you the life, the eternal life, which was with the Father and was manifested unto us), that which we have seen and heard declare we unto you also, that ye also may have fellowship with us: yea, and our fellowship is with the Father, and with His Son Jesus Christ." It is not merely that he sees an eternal, a mystical significance in facts. When he does so it is the facts which suggest the truths that they reveal, the meaning with which they are laden. It is that the revelation of God is a revelation in experienced fact. Knowledge is attained by the experience of fact. Truth is found in the experience of fact. "The Word was made flesh and dwelt among us, and we beheld His glory." And "The Word" is the expression, the revelation, of the will of God in act. God reveals Himself in act, manifesting Himself in the world of fact, where the Jew always looked for and found the manifestation of God. For St. John was, even among the writers of the New Testament, pre-eminently a Jew. And to the Jew the revelation of God, the revelation of the dominant truth of life and of the world, was a revelation in history and fact. In history, in the world of fact, God had revealed Himself, and he looked for a further revelation in the world of fact, in the establishment of a kingdom of God upon earth.

## CHAPTER IV

### REASON AND FELLOWSHIP

EXPERIENCE, then, unfolds into a knowledge which is the knowledge of reality, a knowledge which finds itself in the world of facts. But we have still to ask what is the force which draws the spirit of man out in the first movement of faith, and brings it into touch with reality. And here the key-word is kinship, communion, fellowship.

Experience, then, is the knowledge of reality. But what is the force which draws the spirit out, and brings it into touch with reality?

The idea of experience as communion with reality pervades the whole account of the process of rational knowledge which we have reviewed.

But further, it was definitely stated from the first (*Logic and Life*, pp. 34-38) that in the movement of faith, by which the spirit of man steps forward at the touch of an outward world, he asserts his kinship, his alliance, his union, his communion with that which has advanced to meet him from without. Faith wills to rely upon the kinship which it assumes; the spirit moves in willing conformity to the conditions of that outward existence with which it passionately believes itself to be akin. It is kinship that stirs the movement of faith. Fellowship with reality is the essential force in the life of man.

As we have already said, it is an instinctive kinship with reality.

But the principle of fellowship plays a part in the life of reason in another way. Reason is never merely the reason of the individual (*Logic and Life*, pp. 30-33). "Though exercised under the inspiration of each varying and separate character, it testifies, by the social community in which its working inevitably issues, that it is no isolated or isolating agency; that its activities work in the man and signalise an inevitable unity of law, and life, and movement." And this unity "must be discoverable in the very heart-life of the personal

Fellowship then is (1) the essential force in the life of man. But fellowship is also (2) the character or method of the movement.



character out of whose energy reason proceeds. There, far back in the deep recesses of our innermost being, in that last home of self-existence, even there, it would seem, we discover no separate, no lonely life; even there penetrates and prevails the sway of common movement, the strong influences that knit and bind and gather together."

The principles which reason assumes are common, universal.

"The primary principles, which all reasoning assumes, are not private and peculiar, but large, common, universal." "Each single human being testifies, as he reasons, to that binding fellowship which enters into, and penetrates and possesses, all his inward personal life—testifies to the intense and overmastering reality of that common blood and brotherhood which encompasses and embraces all mankind."

Religious faith is the logical issue of a collective experience, the age-long experience of humanity;

So again (*Fibres of Faith*, pp. 60-65), religious faith is "the logical issue of an age-long experience. And how little, then, can it be explained from within the tiny limits of our solitary individuality? It has taken centuries to work out the spiritual development which has finally determined why faith should take this precise form and no other. It has been a consecutive development. It has moved on steadily from point to point, from the primal savage impulse, through the recognition of God in history, to its close in Jesus Christ. And the whole human race has taken part in the process."

concentrated in the religious experience of the Jew, a national, not an individual experience;

"Gradually, and specially, it passed over into that one particular experiment made by the one race which showed itself capable of a consecutive religious growth. But, still, it was not an individual, but a national drama which proceeded. It was a national experience and discipline which schooled and purified and elevated the belief. Thousands upon thousands of individual Israelites contributed to the advancing current. They carried forward the work *en masse*. They surrendered themselves to a corporate task. If single heroes arose, they made themselves the instruments and organ of the common religious heritage. They drew into themselves that larger tragedy of the people, and became its representative exemplars. They brought to light, in sudden spasms, the deep movement that was astir

in the hearts of many. So they belong to the continuous story, by which the whole nation was consecrated to the special charge of pressing forward in the spiritual direction, with a persistent decision which carried them far beyond all other peoples in the thoroughness with which they made proof of the religious problem. Through the patient tenacity of a whole people, it was disclosed to what possibilities man's communion with God could be extended." "As a continuous nation, they read the innermost secret of that ultimate experience through which every human soul has to pass to its consummation."

And again when "the constant and continuous verification of the reality and absoluteness of that supreme experience is carried forward by a new and holy Nation, the Assembly of the Firstborn, the Catholic Church, it is the accumulated and concerted experience of the Body of Christ which creates the ever-developing witness to the length and breadth and depth and height of the deed done for it and into it by the Life and Death and Resurrection of Christ."

carried forward by the new fellowship of the Catholic Church ;

"We leap, or are flung, into the strong, running currents of this multitudinous Belief." "Each soul, as it takes its place in the body, finds itself accepted into a vast historical process. It inherits all that has been won by hard travail and sharp discipline out of the past. It is fed out of the innumerable hopes and fears, sorrows and joys, which have, in the nameless years behind it, brought God nigh to man, by offering to Him the channels of approach." "Accumulated forces are equipped for its service. The resources of a varied and immeasurable experience buoy it along. It is swept into the onward pressure of a mighty tide."

the individual believer throwing himself into the current of the historical belief of the Christian fellowship.

"No individual belief can be isolated from this common belief which it focuses and illustrates. It may seem to itself to be alone and self-sufficing. But that can only mean that it has not yet discovered the founts on which it draws—the resources that are under it."

"Individuality, in fact" (p. 114), "is a social creation. This is the key to all the deepest secrets of human life. As of the body of Christ, so also of the secular existence

For, in fact, individuality is a social crea-



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secular life  
as in re-  
ligious life.

Here are  
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Fellowship  
is the inner  
being of  
man, show-  
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(1) sonship,  
fellowship  
with God;  
(2) brother-  
hood, fellow-  
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of the sons  
of God.

The Incar-  
nation of  
the Son of  
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(1) the res-  
toration of  
this Sonship  
by the true  
Son,

of which our faith should be the interpretation and the inspiration."

"The more intense the fellowship, the more vivid and real will be the individuality. The two are not opposites, but correlatives."

Fellowship then appears as (1) the motive force, and (2) the method of the life of reason and faith.

And, if we seem here to be dealing with two different senses of fellowship, in the Christian religion the two meet, and the secret of their unity is disclosed. "Religion" (*Fibres of Faith*, p. 86) "is social from first to last. It is incapable of being anything else. It is the primal act in which men find themselves in one another by finding themselves in God."

And (p. 110) the "personal religion which Christianity has so deeply intensified and developed, is the evidence, the assertion, the discovery, and the release of that fellowship which constitutes our inner being—fellowship with God as Father, fellowship in the home of the brotherhood, fellowship in the true Israel, fellowship in the one fold, fellowship in the city of God."

Sonship, fellowship with God as Father, and the fellowship of the brotherhood of the sons of God, these meet and are one in the revelation of Love in the Incarnation of the Son of God in man.

It is because man's feeling after fellowship with God is met by the revelation of God as righteousness (p. 34), and the aspiration after fellowship with the God of righteousness is met by the revelation of God as Love (p. 42) because "behind the conscience of the Judge lies the love, the passion of the Father" that "faith" (p. 44) "can be nothing less than the spirit of sonship." And it is to meet this need, the restoration of Sonship, that (p. 50) "the true Child, who alone is at home in the Father's house, with unflawed heart, with sinless eyes, with untainted will, enters in to restore our Sonship unto health and strength and gladness. He has this faith which we have lost, because His Sonship is in full vitality, He sees the Father always and everywhere. He is never alone, for the Father is with Him. He cannot lose touch or hold upon the Fatherhood."

(P. 52) "Jesus Christ, the true Son, enters the world

to rescue and restore faith in the Father," (p. 55) "to restore to us the power to believe by recreating in us the vitality of our Sonship."

And so again in Him the essential fellowship of man is realised and revealed. (P. 112) He "alone realises the life of His people, alone assimilates their fate, encounters their disasters, undertakes their captivity, gathers into Himself all their significance." "He has concentrated into His own individuality the significance of the whole nation, and indeed of all humanity. 'Behold the Man.' He is the one man in whom all humanity consists, so that in Him and in Him alone every single member of the race, under any variety of circumstances down to the lowest depths of degradation, is given supreme importance. As the whole of humanity is absorbed into the one representative man, so he is to be recognised in every individual member of the whole."

and the realisation of the essential fellowship of man in Him,

who concentrates in His own individuality the life of humanity.

And accordingly (p. 115) "individuality is fed and braced and expanded according to the measure in which it can assimilate the spirit of Companionship. This is what the early Church intended and realised when it rested the claim that each individual made on us by his position as a 'brother.' Christian personal ethics are always treated as an expression of the brotherhood which holds all together in Jesus Christ. It is the brethren to whom we owe all our moral obligations. All our actions and temper towards them are determined by this one fact, that they are 'the brethren.' Brethren in our common origin from the Father, brethren in our common and collective feeling after fellowship with Him, brethren in our common kinship with Him with whom we seek after communion and fellowship; we are to realise our fellowship with Him in fellowship with one another. Drawn into fellowship with one another by the realisation of our fellowship in the Man, in whom, as one Body, we claim our kinship with the Father and attain the fellowship of sons with Him; we are bound to love the brethren, because they are brethren, because they are 'of the body.'"

Hence the emphasis of early Christianity on brotherhood.

(P. 116) "The holiness of the individual takes the shape of an infusion of social purpose. All the ethical code of personal duty is based on relationships."



The ideal of fellowship finds its exemplar in the doctrine of the Trinity, where personality is the expression of fellowship.

God, the Absolute Being, is a social Being.

His God-head consists in communion of Person with Person.

The apprehension of the ideal of fellowship as the supreme reality is the goal of the progress of reason, the end and motive of the faith which is the animating spirit of human life.

And the ideal of fellowship finds its eternal exemplar in the doctrine of the Trinity. "God is personal; God is the intense and supreme form of personality; and personality exists at its height in God, because it exists in a fellowship. Personality is the expression of fellowship. Personalities must be social in order to be personalities. God is personal because God is Three in One."

"God Himself" (*Creed and Character*, pp. 77, 78) "is no self-contained Being, living to Himself alone. He finds His life in an eternal intercourse. He is not a solitary God, who chooses to enter into relations with other creatures created for that purpose. His Godhead itself consists, from all eternity, in personal relations, such as express themselves in the family and the home—it consists in the communion of Person with Person, in the interpretation of Person by Person, in the identification, through the vital bond of love, of Person with Person."

"The God on whom faith fixes itself, then, is social; the Absolute Life is in its very essence a life of community, of combination, of co-operation. And the faith which is fed from such a source, which is inbreathed by the Spirit of Divine union, that Spirit of love whose being is knit up into the Being of the Father and the Son—that Spirit which proceedeth out of the blessed home in heaven to build a new home on earth for God the Father among His children, for God the Brother in the midst of His brethren—such a faith cannot but be social and corporate to its very core. It must hunger after community; it must pine for brotherhood."

In the apprehension of the ideal of fellowship as the supreme reality, we have reached the goal of the progress of reason in bringing into consciousness the end and motive of the faith, which is the animating spirit of human life. Fellowship with reality—in the end, fellowship with God—has been the motive force at work throughout. It is the motive force of the instinct of faith, which prompts every activity of human life. It is the motive force of the reason, which sets itself to analyse and present to consciousness the principles and laws of the life, in which it has been at work from

the first. It carries the spirit of man out into living touch with the reality, with which finally it finds itself in that living communion, towards which it has been moving all along.

We have yet to trace (in ch. v) the working of this principle of fellowship in the bar to communion with God with which man finds himself faced, and in the cost at which the fellowship is attained. Fellowship with God is only attained by realising (1) the sin that bars the way to that fellowship, and (2) the victory over sin by the Sacrifice of Him, in and through whom the fellowship is realised and attained.

We have to trace (in ch. vi) the working of the principle of fellowship in the means through which the fellowship is realised. The fellowship of men in which their fellowship with God is realised is the Church, the Body of Him, in and through whom the fellowship is attained. And in the Church, its Sacraments, and its Creed, the principle of fellowship is itself naturally exemplified and carried out.

And finally (in ch. vii) we have to indicate the life in which the working of the principle of fellowship issues. The essential character of the life of man, revealed by the manifestation of the ideal of fellowship, feeds the consciousness in mankind of a social ideal, towards which it is called upon to move by the steps which each generation in turn is called upon to take.

The results in each case have been necessarily to some extent already anticipated and implied.

In the following chapters we have to deal with —(ch. v) sin, as the bar to the realisation of the ideal of fellowship, and the sacrifice by which, in the victory over sin, the realisation is won ; (ch. vi) the Christian fellowship, as the means of the realisation of the ideal ; and (ch. vii) the moral and social life in which the realisation of the ideal issues and takes shape.



## CHAPTER V

### SIN AND SACRIFICE

The effort of man after communion with God issues in the Christian religion, which professes one way to communion with God,

viz., through the last experience of the Jewish seeking after God—the experience of sin,

and the Sacrifice of the Cross.

The Jew is the elect nation because he represents man's effort to respond to God.

THE effort of the spirit of man to find communion with God issues in the Christian religion, the religion of Jesus Christ, the religion of the Incarnation.

But the Christian religion professes to have found its way to communion with God by following a particular road, and it promises communion with God to those who pursue that road for themselves.

Historically the Christian religion came into being in men who, born of the Jewish race, inspired with the religious longing of the Jew, living under the discipline of the Jewish law, passed through the last experience of Jewish religion, the final outcome of the knowledge of God by the Jew, the experience of sin.

And the Christian, who to-day, finding in his religion the answer to the human need of communion with God, seeks to give an account to himself of the faith in which he lives, finds the answer in the barrier to man's communion with God which is constituted by sin, and in the victory by which the barrier to communion between man and God is surmounted, the Sacrifice of the Cross.

The Jew<sup>1</sup> is the "elect," the chosen nation, because he is the pre-eminent exponent of man as a religious animal, of "natural" religion, of the religion, *i.e.* that man is historically found to possess and to put forth, that which man has realised in his experience of religion by his own effort—God calling, man responding—by his own effort to respond to the religious call. It is his own effort, yet it is God-impelled; it is his own effort to witness to the secret drawing of the Father.

<sup>1</sup> The following pages are a transcript from Dr. Holland's lecture notes. The form is necessarily imperfect, but the substance of the thought seemed to justify their reproduction at this point.

And God is not inactive in the process; he is *so* revealing Himself: there is an element of revelation always present in natural religion.

He is the elect nation, because he carried the religious experience further than any other nation. He is the expert in religion. He justifies his title to be the expert in religion by his primary conception of what religion is. God is at work here and now, man is co-operating in the fulfilment of God's purpose. He justifies it, because this conception of the call to co-operation with God is progressive. It enlarges itself. And yet the stages of the progress are held together in a continuous development. The Law, which lays down the common ground of the co-operation of man with God, is progressively interpreted, and reinterpreted by prophecy. There is a growing capacity for ever more effective co-operation. He justifies it, because he represents the culmination of man's religious effort. He is the exponent of man's highest spiritual attainment. God calls, and man responds. The race that entered into a covenant with God, the covenant of works, is the race that responded. He entered on a friendship between man and God. So he is unique, elect.

And yet, just that which was the proof of his election, just that which gave him the experience of the expert, closed in a confession of failure. In the Jew, natural religion arrived at its own limit. Man's own effort lapsed. It could not arrive. Prophecy had been its note. It looked for something more. The present stage was always insufficient, incomplete. It was always self-critical, self-condemned. There was no arrest, no self-sufficiency. There was always confident hope. And now it surrendered. Prophecy closed. It fell back in impotence. There was a deadlock, an impasse. We pass from prophecy to Apocalypse.

In the Epistle to the Romans we have St. Paul's presentment of this deadlock, an analysis, worked out under the light of Christianity, but disclosing what was already becoming clear on the basis of the old covenant. There was to be co-operation. There was a contract, a covenant. The two, God and man, agree in purpose and work; God calling, aiding, schooling,

He is the expert in religion,  
(1) because he realises that religion means co-operation between man and God,  
(2) because the call to co-operation is progressively interpreted and reinterpreted by prophecy.  
(3) because he represents the culmination in man's religious effort.

And yet the effort closes in the confession of failure.

Prophecy ceases: we pass to Apocalypse.

St. Paul analyses and expounds the failure.



The end, in man, is a divided will.

We must look away from ourselves ; we must look for Another to come.

The failure disclosed is dramatised in John the Baptist.

To meet this situation Christ comes.

To verify His claim, they must understand the baptism of John.

correcting, training ; man responding, learning, growing. There are to be two sides, two agents. But in the result nothing can be attained. There is no solution by the law of works, by man's own righteousness, by man's own will. There is no arrival by this road. The end (Rom. vii) is a double will, divided against itself. That is the situation. That is the last word of natural religion, *i.e.* of man's religious effort. The Jew alone has discovered it, on behalf of all. Therefore he was the elect. Therefore he is the expert. We must look away from ourselves. We must look for Another. Another must come. Another must be born. There must be another covenant, another day, another fount to be opened. The whole significance of the supreme effort of man lies here. It witnesses to its own failure. This is the secret of the Jew. To have gone so much further than any other race only to be convicted of weakness.

And this disclosure is dramatised, in its most vivid form, in the last figure of the prophetic order, in John the Baptist. That which underlies the simple Gospel story emerged in the shape of the Pauline dialectic of law and grace. None of this is yet perceived or unearthed, but the spiritual experience which he analysed is already given in the baptism of John, the necessity of man's going beyond himself, the necessity of a novel invading power for all ; all have failed.

The disclosure is dramatised in St. John the Baptist himself. He confessed. He denied not ; he confessed, " I am not the Christ." " Who art thou ? " The answer to every question is, No ! No ! I am nothing. He is powerless, *i.e.* man's religious impulse is powerless. There down by Jordan all Israel confessed it. They understood and confessed.

To meet this situation Christ comes ; He is only intelligible in view of it. That is why the story must open with the Baptist. To believe in Christ is to recognise the need.

This explains our Lord's own answer to the challenge, " By what authority doest Thou these things ? " What is His claim to cleanse, to renew ? Why is He there, " the Lord whom ye seek, suddenly come to His Tem-

ple?" There is one essential necessity for verifying the claim, "the Baptism of John." To have touched that experience. That is the ultimate bedrock. To have learned what John signified. Without that His own authority to act is unintelligible, unverifiable.

What was John's baptism? It was no baptism. The baptism of John left men unchanged: the new life was needed. The baptism with water did not avail. It left you where you were. Confession and repentance changed nothing. It was change that was needed, new vitality, new manhood. John's baptism changed nothing. And he knew it. He said so. He represents man's consciousness of his own impotence. So far man had gone to find this out. "I am not the Christ." Man cannot produce his own Christ. He cannot change himself. The limit of his own effort is reached. "I am not the Christ." It is a historic epoch. The Law and the Prophets are closed.

We see both in the Synoptists and in the Fourth Gospel, this intense emphasis on the supreme greatness and the supreme importance of John the Baptist. He confessed as part of his message—it was the essence of his message—"I am not the Christ." The entire force of Moses and the Prophets was behind him. He was the consummation. And the confessed inadequacy, that is his confession.

This had been foreshadowed by Ezekiel, in the prophecy of the new covenant; by Jeremiah, in the prophecy of the new fountain to be opened; by Malachi, "Who shall stand when He appeareth?" And in the Apocalyptic literature we see how the hope of the Messiah was not enough. His place began to be taken by "the Son of Man."

From the Messiah of Prophecy we pass to the Apocalyptic Son of Man.

In the Fourth Gospel, the Prologue cannot declare the Light except with John as the witness. And we have the Baptist's declaration of the absolute difference between himself and the One who came—the One who was needed. There is no comparison. It is no matter of degree. He is someone of another order. Metaphor is exhausted, here and in the Synoptists alike, to emphasise the cleavage. As there he is not fit to tie His shoes, so here he is the friend who has no part but in the bridegroom. He is to decrease, he is to vanish.



This is endorsed by our Lord's clear pronouncement. No one is greater than the Baptist. He is greater than the great. But the least in the kingdom of heaven is greater than he. And the kingdom of heaven is suffering violence. It has begun.

There is to be a change, divine, supernatural, catastrophic. There is a difference of level, a difference of condition, a total breach. There is to be a change, Divine, supernatural, catastrophic; a new heaven and a new earth; an intervention of God in His own name, through His own man.

Nothing but a Divine act, renewing, re-creating, would suffice. All this was in the air, a profound impression that Israel was at the end of its own resources, that nothing short of a complete cataclysm, a Divine act, renewing, re-creating, would suffice. It had found voice in the baptism of John; it had found voice in the book of Enoch: in both without reserve, unqualified. It was the verdict, on humanity's behalf, of the expert, of the expert who had gone farthest in the effort from within, in the desire to respond.

And our Lord claims to be the One to whom John pointed: It is in relation to this demand that we understand our Lord's claim. He deliberately offers Himself as the fulfilment required by both. He claims to be the One to whom John pointed. The Law and the Prophets were until John, since then a new era has set in. He took for His title "the Son of Man," the title which the Book of Enoch had adopted, and to which it had given Apocalyptic significance. He works within limits of race and tradition which He knows are about to be shattered by a convulsion associated with His death and rising again.

Hence in the Gospels, His personal pre-eminence and power, So we have an assertion in the Gospels of personal pre-eminence and power. We see John powerless, dying in prison, vanishing, in doubt as to that which he foretold. And over against this lack of power we have the quiet assumption of all power, the extraordinary sense of authority, authority in His speech—He taught "as one having authority, and not as the Scribes"—authority in His acts, authority to heal, authority to forgive, claimed and exercised with no sense of surprise, with no apology. He claims personal allegiance. "Inasmuch as ye did it to one of these, ye did it to Me."

It was a It was a claim more than Messianic, more mysterious,

more Apocalyptic, more supernatural, more far-reaching, more universal. "Hereafter, from now, ye shall see the Son of Man coming in the clouds." "Judgment is given to the Son of Man." We are to look for the Divine vindication at the Great Assize. It is the consummation of the hope, the consummation of the Divine purpose in creating man. The unique Jewish ideal, Christ deliberately and consciously adopts for all humanity. He is aware of the particular character of the situation. He laid all His stress upon it. He contrasted Himself with John the Baptist, at the same time as He exalted him as the very crown of prophecy. He declared Himself able to do what the Baptist and the Law could not do. It is a personal supremacy that is lodged in Him. "Come unto Me." "The Son of Man hath power on earth to forgive sins." "If I by the finger of God cast out devils, no doubt the Kingdom of God is come upon you." He overthrows the strong man. He sees Lucifer fall from heaven when His disciples cast them out. And all this as embodying the Father's mind, holding His commission with authority and power. He is the supreme and only standard.

It is the final crisis for the Jew and for the Temple, the passing of the old, the coming of the new. This is clearly recognised as the issue at stake. In the parable of the Vineyard, the son comes at the last: the miserable men are to be miserably destroyed; the vineyard is to be taken away. This was His meaning, and they knew it. He is the chief Cornerstone. The quotation from Psalm cxviii would carry them back to Isaiah (xxviii 16 and viii 14, 15), Zechariah (iv 7), and Daniel (ii. 34, 35, 44). It is the crashing stone that shatters all the empires. The whole eschatological judgment is brought to mind. So He cried over Jerusalem and the Temple: "Behold your house is left unto you desolate." "There shall not be left here one stone upon another that shall not be cast down." So He says in the Fourth Gospel, "Destroy this Temple; I will raise it up." As He had said quite early in the Ministry, new wine is not to be put into old bottles, there is to be no patching of the old garment. Everything shows the violence of the change. The coming kingdom is to be

claim more than Mes-  
sianic, more  
supernatural,  
more uni-  
versal.

It is the  
final crisis  
for the Jew  
and for the  
Temple;  
e.g. the  
Parable of  
the Vine-  
yard;  
the Corner-  
stone;

the destruc-  
tion of the  
Temple.



absolutely new. An absolute line is to be drawn. It is the day of power.

Our Lord had clear foresight of Israel's close, but, till His death, the disciples did not foresee its finality—

the expansion, the universalising of the racial creed.

This was brought about not from without, but from causes operating within Judaism itself.

Our Lord identified the Messiah with the Son of Man, and the Suffering Servant.

The Messiah represents

Our Lord had clear foresight of Israel's close, though He submitted to Israel's limitations. We see how little His disciples had laid hold of the finality, how little they were prepared for the disruption. Not till the death had happened was the prophecy intelligible. Not till the death had happened was the deed done which determined the finality. So the story of the Gospel life precedes the creative crisis. Nothing that occurred during the career of our Lord upon earth, as Preacher, as Master, as Messiah, accounts for the convulsion, for Christianity, for the universalising of the racial creed, the convulsion of expansion from racial to universal, the breaking of the bonds of limitation.

This expansion was brought about within the Jewish situation and experience—from out of itself, not through invasion of Gentilism, not through forcing from without. It was a home product, a crisis created by Judaism from inside its own problem. This convulsion is what is recorded in the New Testament, and every writer in the New Testament is a Jew. The expanding and explosive thoughts that constitute the Gentile Gospel of St. Paul are already at work in Judaism—faith and works, sin and grace, resurrection, the eschatology. The writers are intense, typical Jews—Peter, Paul, James, John, the author of the Epistle to the Hebrews. The religious milieu, the assumptions, the terms are Jewish. The struggle between the covenants of Law and Grace is only intelligible to a Jew, it was within the Jewish mind. The Jewish racialism arrived by its own inherent impulse at the Christian universalism. It opened itself out to the Gentiles by its own inward collapse, by its own eschatological solution. The eschatological conclusion is God's intervention from without in place of man's offer from within.

Our Lord's own reading of His mission identified the Messiah with the Son of Man and the Suffering Servant.

The Messiah represents the effort from within, the perfected man, the covenanted friend, David's heir.

This is true, but it is inadequate, insufficient; *e.g.*, how is David's son his Lord? The true Jew never appears, never can appear, the perfect man of the Covenant, the man of works. The baptism of John is the confession of this. So the Messianic intervention of God, owing to the failure of man, reveals the failure as final and complete. Jewish men slay their own Messiah, provided by God. Therefore "Behold your house is left unto you desolate"; its meaning is gone. Therefore "Destroy your own Temple"—racial and exclusive—"I will raise it up," a house of prayer for all nations. This is how the Old Covenant is justified in history. It had its unique separate exclusive authority. Yet, by working out its Covenant, the necessity is exhibited for a new. The Messiah is slain, and this not by unwilling Gentiles, but by His own people. They slew the Prince of Life, the Servant, the One sent.

The passages on the Suffering Servant are given a new meaning by our Lord. He is a suffering Messiah, rejected by His own, the Son, the heir, sent to the vineyard. And they say, "Come, let us kill Him." Ye have slain all that were sent, now the culminating crime. Therefore the vineyard is taken away, and the city of murderers destroyed. Therefore the Temple will have not one stone left upon another. It is the Day of Visitation. Others will be brought in, on other conditions, not on conditions of worth, but of all kinds, from the highways and hedges. The old worship and Covenant are taken away from the privileged. The house is gone irrevocably, taken over for a new purpose: "I will raise it up." The destruction and the continuity both held. It is the same vineyard, yet for others. The old Temple is destroyed, yet raised up again in His Body.

So with the Eschatological outlook. We have the cataclysm, yet the continuity. The Divine intervention is sweeping away heaven and earth, yet in order to complete all earth had striven to attain. There is to be a new earth, the old renewed. The Gospels represent the moment of suspense. The interpretation, the solution is not yet given. They embody all the movement that led to the Crisis, yet they precede it. The

the fulfilment of the Covenant, but the Covenant is not fulfilled: the sending of the Messiah only leads to His rejection: the Jews slay their own Messiah.

The Suffering Servant becomes a suffering Messiah—the Son, the heir, sent to the vineyard. Therefore the vineyard will be taken away. There is destruction, and yet continuity.

So the Eschatological outlook is a Divine intervention, sweeping away heaven and earth; but there is to be a new earth, the old renewed,



passage from racialism to universalism, the break-up of Jewish privilege, is only effected at the Death.

Our Lord identified Himself with the Jewish ideas and hopes of the time,

Our Lord identified himself with the Jewish environment, the Jewish milieu, the Jewish ideas and hopes. He is in close touch with a large literature, popular, significant, with the mind and mood of the hour, with the deposit of the past, as it had come down, under its last development. All this material for expression belongs to local and temporal associations. He comes "according to the Scriptures," taking up their terms, using their imagery, following their lines. He is the man of His age and time. He takes up the ideas of the Kingdom, the Messiah, the Eschatology.

but He gave them a new interpretation.

But His entire originality, His creative capacity, appears in His giving to this material His own interpretation. The result is an absolutely new ideal conception.

He fused the three conceptions of the Messiah, the Suffering Servant, and the Son of Man, correcting and modifying each by the others.

He fuses three conceptions, which had lain quite apart in the old Scriptures. He draws them together into a single consistent whole, and uses each to qualify, to purify, the others.

The conception of the Jewish Messiah (1) with its strong national and racial limitations, and (2) with its tendencies to material power and conquest, to earthly triumph and prosperity, is corrected and idealised (1) by being swept up into the wider title of "the Son of Man," which is universal, spiritual, ideal, supernatural, ethical; and (2) all its carnality is stripped away by the identification of the Messiah with the Suffering Servant. The victory is won through sacrifice. The Gentile world is overwhelmed through pain and death. He is bruised, afflicted. By His stripes we are healed. The royalty is the royalty of submission. The sovereignty is the sovereignty of humiliation. The conquest is an ethical conquest, the moral appeal of a spiritual secret. Yet there *is* kingliness, authority, dominion, a Kingdom: this is all retained.

So the Suffering Servant is shown in His true power. For the shame of the Cross He has a Name that is above every name. Every knee is to bow to Him. The Son is to have all the heathen for his inheritance. The Priest of the Sacrifice, He is yet like Melchizedek, a

King. The Son of Man is to come in His glory. They are not two antagonistic ideals, but two stages in one manifestation.

So "the Son of Man" is Apocalyptic, supernatural, volcanic, catastrophic; yet His humanity, His oneness with us, is stressed by His identification with the servant. He is very man, and the pain is inflicted on the Son of Man. So every term plays into the other. And still the absolute simplicity of the personality of Jesus gives the unity of all three.

The unity of the three is in the person of Jesus.

And the Key unit—the mediating act, by which suffering is knit into Messiahship, and the humiliation into the masterful judgment of the Son of Man, is the Resurrection, which touches the Cross on one side, and the exaltation on the other. He died for our sins. He rose again for our justification. He sits at the right hand of God. He sends down the Spirit. He brings in the Kingdom. The Resurrection is no mere happy appendage to the story of the career, but the heart and core of the whole Gospel, the issue of the life, its interpretation, its culmination. There was an "Exodus" to the accomplished. It is the inevitable outcome demanded. The Jewish effort after communion with God thus ends in the consciousness of sin, in the cry for a new Divine intervention.

And the unifying act is the Resurrection, uniting the Cross and the exaltation; giving the inevitable outcome, demanded by the Jewish dispensation—the Divine intervention.

The Divine intervention, the coming of the Son of Man, was thus in its very nature supernatural, miraculous.

The Divine intervention is thus, in its very nature, miraculous.

<sup>1</sup> On the conception of miracle, the following fragment from Lecture Notes illustrates the text: "No evidence in the world would avail to dislodge the improbability of a breach in natural law. For, indeed, it is unthinkable. Law is the way in which a thing happens; the means and methods by which a thing is done. Nothing can happen except by means and methods. There must be sufficient reason to account for its happening. Whatever happens, happens by law, happens by virtue of the means and methods which are adequate to produce it. The only question is whether other and more things can happen by virtue of their own proper law than have happened already, or than happen under our normal and habitual means and methods. And, further, does the normal and the habitual itself suggest a something beyond its own level? (as natural religion suggests revelation). Does it out of its own needs and necessities require a further step in advance? Does it announce its own incompleteness? Does it refuse to leave off at its natural limits as if it could be rounded off? This is the real question of questions. The supernatural will never justify itself unless it can find its confirmation in the natural. The miraculous, that is real, must have its roots in reality. The argument for the



Every Jew  
believed in  
the uni-  
formity of  
Nature.

But his  
spiritual ex-  
perience  
demanded  
something  
that should  
go beyond  
the Law.

The normal  
cried out  
for the  
supernor-  
mal. Hu-  
man nature  
had been  
driven to  
expect an  
arrival.

"Every believer" (*Miracles*, p. 91. Longman's 1911)  
"in the power of His Name to heal the sick or save  
the dead came to that belief through his absolute  
reliance in a God of faith and fixity and order, mani-  
fested in the majestic uniformity of nature, and in the  
unswerving rigour of the moral law. This was the  
common conviction of every religious Jew."

But if we ask, 'Why out of that very belief does  
he go on to ascribe to Him a convulsion which  
changed the entire life of humanity?' we find the  
answer "in the spiritual discoveries to which his very  
loyalty to the God of Law had brought him. The  
Jew had praised the Divine character of unswerving  
Law till it had defeated itself. If the normal and  
the fixed and the legal were the final determination  
and standard by which man was to be taught, then  
his spiritual experience told him he was shut fast in  
prison. He was self-convicted, he was dead. Who  
could deliver him from the sentence of death? He  
himself was powerless. If there is nothing but the  
covenant of obedience to stand between God and his  
soul, then he is lost. Surely then the Law could not  
be God's last word. Something that went beyond the  
Law was wanted to outdo the fatal consequences of  
past action. The law was just and good and holy ; but  
it slew. Therefore a new Word was wanted to carry  
forward, on to a fresh level, the work of the old Word  
which had come to arrest. The new was not in con-  
tradiction with the old, for it was its needful issue.  
The old demanded the new. The normal cried out  
for the exceptional. Human nature had been driven  
to expect an arrival which would lift it to a new plane  
of being. It is all to be done by Him who comes not  
to destroy, but to fulfil. He fulfils. Yes, but He  
fulfils not by a merely natural growth from within,  
but by an act which no natural man could have achieved.  
He stands absolutely alone in the doing of it. There

Beyond must be found inside that which is here. This is the peculiar  
Christian question : met by Christ. This is the entire secret of Chris-  
tian 'miracle.' It does not claim to break in upon an unwilling,  
unexpected, recalcitrant world of nature ; as an adventitious interrup-  
tion, as an irreconcilable freak. It appears to meet the call of nature,  
to satisfy the demands of nature, i.e. of pre-existent conditions."

is no other with whom to compare Him. Not even the greatest of the inspired men, not even John the Baptist."

"The Incarnation, then, is itself, from end to end, exceptional and more than normal; and only by virtue of being so can it be our redemption. Christ comes into the flesh in order to change all that the flesh has, by our sin, come to mean to us. A changed nature is the very secret and heart of His offer. Therefore the signs and signals of a wonderful and unprecedented change accompany, inevitably, His coming. No one else by dying could redeem the whole world; and therefore His death stands wholly alone in its character and in its result. No one but He could have been so raised from the dead. Redemption is the purpose of the Incarnation, and the Incarnation therefore, itself, is misunderstood if it does not force us to translate all that human nature has normally been to us into the new terms of a redeemed life. 'Behold, old things have passed away, all things are become new.' That is the significance of Christ Incarnate. And that which we call 'miraculous' is the effect and the proof of this newness in our manhood. Miracle is the outward reflex of the new redemption."

The Incarnation itself, then, is, as redemptive, more than normal. A changed nature is the offer: signs and signals of the change are its natural accompaniment.

Miracle is the outward reflex of the new redemption.

Our nature demands an invading act of God.

"We are men" (*Creeds and Critics*, p. 193) "who, in their deepest and innermost moral being, demand, as the first necessity of spiritual existence, an invading act of God, which can break the evil heritage of the past, and reverse the momentum of their nature, and counter the driving force of the inevitable sequence under the tyranny of which they lie. The strong man armed keepeth his goods shut up in his palace. And there must be a stronger than he who binds him fast, and strips him of his armour. Something must arrive over and above what their normal nature has to give them. Something must happen which cannot be accounted for as a mere product of what has been. That which is born of the flesh is flesh. They must be set free from the ring of routine. They must find themselves changed into new creatures by a power for which they can find no explanation in themselves, or in their natural conditions. Nothing will suffice

We must find ourselves changed into new creatures.



but that they should be born again of water and the Spirit. All things must have become new. There must have come into play, on the stage of human history, that which history cannot account for as its effect, as one of its phenomena.

This is miracle :  
"Miracles" are the symptoms and omens of the essential characteristic of the Gospel of Redemption.

"And this is 'miracle.' The Resurrection is miracle. The New Birth is miracle. And, if this is so, it cannot be for nothing that the earthly career, which was the preparation for this ultimate miracle, should have had symptoms and omens of this its essential characteristic breaking through it, in signs and deeds of power, 'bright shoots of everlastingness,' healings and deliverances premonitory of the kingdom that was already at the door."

And the Redemption is by His death.

And the deliverance, the redemption, is by His death.

Up to His death He is a Jew.

"Our Lord is a Jew" (*Creed and Character*, p. 166); "circumcised the eighth day, He is made subject to the covenant of the Law. 'Born of a woman born under the Law,' He fulfils all the righteousness which such a parentage makes human and obligatory. He is a Jew; and the Law still stands; none of its obligation is yet cancelled. Its Temple is still undestroyed; every jot and tittle of the old Law holds good, and demands fulfilment. To the day of His death He is a Jew; He is cut off from broad human intercourse; He is circumscribed by the rigid demands of the Mosaic Covenant. He keeps the feasts, He defends His actions on the Sabbath days by examples drawn from cases of compassion permitted to every Jew, or by instances of special emergency that allowed freedom from rule to David or to the Temple priests. 'I am not sent but unto the lost sheep of the house of Israel.' No! not till the last appeal has been made to those who had beaten and stoned the servants of the King; not till they had killed and cast out the only Son and Heir—not till then will the vineyard be taken from those murderers and given unto others who will bring forth the fruits."

The Law did not end till His death.

"He lived a Jew. The Law did not end at our Lord's birth, but only at His death. The new Covenant was not established until it was branded by His Blood. It was death which freed Him, death which liberated

His fulness of activity. He became Lord of all flesh on the day that He rose from the dead and ascended to the right hand of God."

"This dispensation of the Jew" (*Creed and Character*, p. 178) "reveals to our meditations the way of salvation along which God leads the soul which hungers after righteousness. That hunger, roused by especial stirrings which the hope and promise of God's peculiar favour have set in motion, is the starting point of this road to life. The Jew in us—that obstinate and irresistible sense of a summons to intimate familiarity with an eternal and All-Holy God—rouses within us the imperishable need of attaining the satisfaction, of winning the promise which such a summons holds out as our acceptable prize. We push forward, we reach out, we press and strain, towards our impossible goal; and ever the formal necessities of such a prize grows sharper and more distinct, ever the difficulties increase, ever the demands rise sterner and more unrelenting, ever our failure deepens, ever our helplessness grows more manifest, more incurable, more radical, more deep-seated. Beaten, baffled, bruised and shattered, our knees fail, our hearts sink, our soul sickens, our spirit despairs; until over our fallen and prostrate weakness, God Himself uplifts the Cross of His Christ, and pours out the Holy Blood of perfect pardon."

"Such is redemption brought home to our aspiring self by the way of Judaism, such is the Cross of Jesus as the key and clue to all our righteousness, as the vindication of God's everlasting promise."

As the wise physician (*Creed and Character*, pp. 196 ff) regards sickness as the protest of nature against the wrong that has brought about the misdirection, and aims at detecting within the very heart of the disease the elements and conditions of a complete renewal—he assumes this power of renewal, and co-operates with it from without—so with our deliverance from sin.

"God Himself will co-operate with the sickness; will enter Himself under its miserable conditions." "Christ co-operates with the sickness. He is made one with our sick flesh and blood."

The Jew in us, the hunger after righteousness, demands satisfaction.

Our failure to attain only deepens

gives us what we need, and vindicates the purpose of God.

God redeems from within;

He enters into our sick flesh and blood;



a stainless  
will inter-  
venes in the  
human story

"A stainless will and an untainted love have intervened within the lines of our sad story; have broken us off from the corrupt stem, and have ingrafted us into themselves."

"Sin has traversed" (*Logic and Life*, pp. 112-120)  
"the primal, the essential service that man is made to render to his God."

"Yet the homage is still due."

"What sacrifice can it be?"

"The sacrifice of God is a troubled spirit, a broken and contrite heart, O God, Thou wilt not despise."

"Yes, but your and my spirit! your and my heart! dare we call them for one moment contrite? Dare we call upon God to witness that they are troubled and broken?"

"No; and if not, then we have no offering to bring Him; no sacrifice to lay on His altar; no sealing sign of fealty to plead, our whole service is impotent and barren."

A sinless  
spirit, en-  
tering into  
humanity,

"Unless it may be that there shall stand one day upon our earth One, clothed in our flesh, a man with blood and bone, and body, such as we ourselves have, a man, with all the fulness of human passion, and human imagination, with all the weakness of human ills, and human losses; one who shall yet retain, amid the pressure and strain of this sorrowful and perishing humanity, the intense whiteness of a sinless spirit; such a one, and such a one alone, could bring before God the pure and perfect offering, the proof of a recovered loyalty. Such a one, seeing as he would see the unveiled holiness, the eternal righteousness of God, might indeed be sensitive to the full passion of an overwhelming contrition, might indeed plead before God a heart which the sight of what sin is had verily broken."

pleads be-  
fore God  
the abhor-  
rence of sin.

"Blessed be the most High, such a one has come; He has been seen on the earth; He has made the one offering of His own death, in which the sense of penitence found adequate expression."

"'Sacrifice and sin offering Thou didst not desire. But mine ears hast Thou opened. Then said I, Lo, I come, to do Thy will, O my God: yea, Thy law is within my heart.'"

“The act of Divine forgiveness” (*Creed and Character*, pp. 219 ff.) “is an act of recreation.” “All our forgiven life dates itself from an act of God—an act originative, antecedent, fertile. God begins the work. The sickness of sin had made us powerless to begin the recovery. This was our confusion, our paralysis, our misery, our despair, that, sorry as we might be, sick as we might feel, nevertheless not all our sorrow nor all our sickness could persuade us to love righteousness as once we loved it, nor to hate iniquity as the unfallen spirit can hate it.”

Forgiveness is the Divine Act. We could not work our own recovery.

“No, we cannot begin. We cannot beget ourselves. That is the prime and fatal difficulty.” “God must begin if we are ever to be rescued.”

“God the Father forgives by sending us His Son” “in whom His forgiveness can find a road into the repellent earth, into this repugnant humanity. God’s forgiveness issues out of heaven in the shape of a Man, wearing human flesh. Jesus Christ is the forgiveness of the Father.”

God forgives by sending His Son, a Man, wearing human flesh.

“Just as a secret act of God’s original energy underlies all our natural life—one act prevenient, enduring, hidden,—so a secret act of forgiveness, original, enduring, prevenient, underlies all our regenerate life. God spoke once ‘Let us make man’; and lo, in the unending force of that fiat, we all are, we have our being. God spoke once in Christ, ‘Let us work out man’s forgiveness’; and in the everlasting power of that one word, so spoken and done, the new race of the forgiven finds itself existing, the Church of the redeemed rises, grows, gathers, swarming upward out of some hidden will, as clouds that make and build themselves out of the very vacancy of air, under the strong eye of the risen sun.”

This is the creative act of the new Creation,

giving birth to the new race of the forgiven, the Church of the Redeemed.



## CHAPTER VI

### THE CHURCH

Our Lord's earthly life was not enough to establish Christianity.

"NOTHING that our Lord did" (*Creed and Character*, pp. 84 ff.) "during His life on earth was enough to establish a faith in Himself which should survive His death. People who have taken but slight measure of human sin, talk as if His faultless life and His heroic martyrdom were sufficient to account for the existence of Christianity; but the answer to this is final. Our Lord's glorious life, His heroic death, did, as a fact, fail to effect that belief in Him which starts a religion. The mere life on earth ended with nothing yet achieved, with no body of believers established. The few to whom the secret was entrusted were secure of nothing, they were still loose and incoherent as the dust of the ground, for the word of the Lord was not yet spoken which should take of that loose dust and fashion it into a living and consistent body."

The old dispensation did not end and the new begin,

till His death drew all men unto Him,

"And we know why this must have been so. Our Lord lived His life as a Jew born under the law, within the limits of the old dispensation. He had not yet done the deed which should end the ancient story, and constitute Him the King and Priest of the new Covenant for all mankind. Not yet is He lifted up so that He could draw all men unto Him. Not till the Jews had destroyed their own temple can He be set free to raise the temple again, the temple of His body, to be a house of prayer and praise for all nations. His secret is shut away within Him; His spiritual forces lie hidden, repressed; His hands are bound, and He may not spread them wide until they have been opened and freed by the extended Cross."

"Christ cannot reveal Himself in His full significance,

or royalty, or power, until after He has been perfected through suffering, until after He has carried the blood as our great High Priest in within the Holy of Holies, and won our remission of sins. Of all this kingship, this priesthood, His actual life among us was but a prophecy and a symptom. Christianity lies hid within the womb of Judaism. We can feel something is near, we become conscious of a new presence, ominous, awful, mysterious ; there is more to come, we can be sure ; yet we know not what ; for all still sleeps in silence ; only from the silence reaches us the promise of strange things. The prohibition stands : ' If I go not away, the Comforter will not come unto you ' ; and until He comes the Church is not endowed with her power from on high. If the Lord had only left us the Sermon on the Mount, and the memory of a martyrdom, there would never have been a Church of Christ at all. The risen and ascended Christ—here is the only intelligible account that can be given of the existence of our faith. From beyond the grave the living Master works ; from thence He discharges His office, He liberates the Divine energies ; it is from thence He issues to act, to comfort, to redeem, to hallow, to perfect.

and won our remission of sins. Of all this His life on earth was but a prophecy.

The risen and ascended Christ is the secret of faith, the liberation of the Divine energy,

" And how is it to be done ? By a Spirit ; and that Spirit will, indeed, in its work for Christ, ' move whithersoever it listeth,' so that we shall ' hear the sound thereof and yet not be able to tell whence it comes or whither it goes.' "

in the gift of the Spirit.

But " that Spirit, if it is ever to act firmly, steadily, consistently, enduringly, must be given an instrument, an organic body. So alone could its influence be effectual. It is an organ by which to act upon the dark and faithless world, a world which has no eye to see Him, and can only see and know Him through those whom He has glorified by His name—it is such an organ that Christ needs. And such action, to be effectively done through this organ, must of necessity therefore be visible. It must push and press and force its way in among the affairs of men."

But the Spirit, if it is to act on the world, must be given a Body ;

" Christ hid in heaven needs a Body as well as a Spirit by which to manifest His living rule. This Body



and He has prepared a Body, into which the Spirit enters.

A Spirit-bearing Body is the agency of the ascended Lord on earth.

This was the end He had in view throughout His ministry.

He is here to build the new House of God.

The Rock on which He is to build is His Name, sealed upon the souls of men.

He found His building ground in the Twelve, chosen and set apart,

He must have, and that Body He has with pain secured Himself. And now into that prepared Body His Spirit issues from Him, to gather it up into organised life, to inhabit it, to unify its capacities, to regulate its aims, to quicken its impulses, to fix its offices, to direct its gifts, to correlate its functions, to shape and distribute its parts, to feed and govern its entire frame. A Spirit-bearing Body—that is the agency which the ascended Lord has organised for His Spirit's service on earth."

This was the end which He had had in view throughout His ministry. (*Creed and Character*, pp. 48 ff.) "Why is He here? He is come, not to heal a few sick folk only, but in the mind of those eternal counsels which reach from the beginning to the end, He is come to cast the stone from heaven which shall break all the kingdoms of the earth and grind them to powder. He is come to gather into one act the entire story of the world, to fulfil all things that are written in Moses, and the Law, and the Prophets. He is come, laying His hands on the courses of the stars, on the motions of the earth, on the empires of men, on the wars of the flesh, on the tyrannies of sin. He is here, as Samson, lifting the gates of death from the house of evil; He is here wrestling with principalities and powers; He is here to beget the new race of men; He is here to build the new House of God, the Temple of His Body."

"To build! He must have rock, sure and steadfast, and that Rock is His own Name, the Name of the Christ made known and made alive in the heart of man. His Name—confessed by men's lips, sealed upon men's souls, embodied in men's being, apprehended by man's spirit. His Name eaten as a food and drunk as a drink, so that men may become what He is, and may carry on His work, and may fulfil His life, and may bear His message, and may fill up His sufferings and drink of His cup—His Name, so taken, is the one foundation that may endure unto the end."

"Where, then, can He find building ground? Only in those Twelve, selected, prepared, set apart from the crowd, led off with Him into lonely places, men who could be trained at last to penetrate His secret, to appre-

hend His life work, to name His Name. 'Whom say ye that I am?' 'Thou art the Christ.' "

"The Gospel story is the record of the pains and anxiety with which the Lord sifted, selected, prepared, those few to whom this, His vital and essential message, should be committed. With ever-increasing anxiety He devotes Himself to the single task of preparing those few for the ultimate revelation. The Gospel becomes little else but a story of their slow and reluctant training. With growing emphasis He unburdens His secret, and for long they cannot accept it. 'They understood none of these things, and this saying was hidden from them, neither knew they the things that were spoken.' Very slowly they are made ready, chastened, purged; until that last awful hour was reached when, with feet washed clean, with hearts made pure by the word implanted—alone with Him in the upper chamber, apart, hidden from the world, they receive the uttermost secret, no longer in parable, but in plain speech; and share in the new Covenant, and take of His Body and drink of His Blood."

"His spiritual force has to be held back, until it can effect a lodgment, until it can secure for itself an organised home, until it can house itself within a Body. And that Body, that home can only be built of living men, who can apprehend His true Name. To discover such men, to choose, call, stablish them, this is the life-task of Jesus Christ, as recorded in the Gospels. Give Him but twelve men, so found, chosen, and secured, and He is ready to go up to Jerusalem, and die, and be seen no more. Give Him but these, who are to Him not as servants, but as friends, who can understand Him, feel with Him, live and die in Him, and His Church is based on a rock. He can leave the world and go unto the Father. He can lift up His eyes, and say, 'Now, O Father, glorify Thy Son, I have manifested Thy Name unto the men whom Thou gavest Me out of the world: Thine they were, and Thou gavest them unto Me; and I have given unto them the words which Thou gavest Me; and they have received them, and have known that I came out from Thee. I pray for them; I pray not for the world, but for them whom Thou hast given

to acknowledge Him as the Christ.

The Gospel story becomes the story of their training to accept the ultimate revelation.

The Body, in which His spiritual force is to house itself, must be built of living men,

to whom He has manifested the Father's Name,



and who  
have known  
that the  
Father has  
sent Him.

Me. O righteous Father, the world hath not known Thee; I have known Thee, and these have known that Thou hast sent Me.' "

"There it is! There is the rock on which all is built—these two strong facts, 'I have known Thee,' and 'These have known that Thou hast sent Me.' "

This is the  
issue of His  
earthly life.

"A knot of men, selected, set apart, elect, precious, on whom alone the final attention of the Lord is concentrated, to whom alone His inner heart commits its secret—here is the seed plot of the living word. Here is the issue of the Gospel story, the fruit of the Lord's earthly mission. This is what He left behind Him on earth when He died."

This is what  
He left  
behind.

But by His  
death He  
universal-  
ised the  
Church.

(*Creed and Character*, p. 166.) But His death "liberated His fulness of activity. He became Lord of all flesh on the day that He rose from the dead and ascended to the right hand of God. And hence a difficulty encompassed the Twelve Apostles, which the Apostle of the Gentiles, whose conversion opened so mighty a door of faith, wholly escaped. It was difficult for those faithful friends, who had walked behind the feet of the Lord, to face the fact that the Resurrection involved a complete reconsideration, an entirely novel estimate of His life during His days on earth. The mystery now revealed was His lordship over the Gentiles; and this lordship lay dormant and inoperative all the days of His flesh. Its urgencies, its issues, its necessities, its width, its demands, could not become visible until He had ascended up into heaven. It was the Spirit that alone could make them felt."

The Twelve  
had to learn  
to look upon  
His ministry  
from a new  
point of  
view.

"The Twelve were faithful to the new vision as it slowly made itself felt." But for St. Paul "nothing hindered or entangled his direct apprehension of the majestic event. Once convinced of the reality of the Resurrection, he knows all that it involves. Nothing holds him back. The very rapidity of his own conversion lays open to Him the secret of the convulsion which has shattered the old into fragments, and made all things new. The Resurrection, as he sees in a flash, is no mere act of justification by which God sets His

St. Paul saw  
in a flash the  
significance  
of the  
Resurrec-  
tion.

seal to the mission of His Son to Israel. Nay, that mission had failed—‘His own received Him not.’ They crucified Him, and by that crucifixion wrecked their own reformation, and destroyed their own Temple. The Resurrection is no glorious end sealing a work done; it is in itself the beginning, not the end. The full work had not really begun until Jesus rose from the dead. He is no dead hero, who has passed into his last rest; but a Lord of life, who has by this inaugurating act begun to found for Himself a kingdom here on earth.”

The Resurrection is not the glorious end of the old life, it is the beginning of the new.

The distinction between Jew and Gentile has passed away, it is with humanity that we have to do.

And it is because in this new order Judaism with its distinction between Jew and Gentile has passed away, and it is with humanity that we have to do, that St. Paul takes us to the true root principle of the life of the Church, as the Body of Christ.

Hence the root principle of the life of the Church is the new Manhood of Christ.

He is, Himself, the Church.

“Faith in Jesus” (*City of God*, p. 20) “is the act by which a believer passes into the Church, which is Christ’s Body, Christ’s new Manhood. Christ as summing up humanity, as Himself the new Man, as Himself the Head in whom all consist, is, in Himself, a Church—the Church of the Redeemed. He gathers into Himself all things in One. He is the Holy Society; His Personality is its constitutive force. He is the kingdom. Each believer in Him enters into an organic whole, and finds himself playing his allotted part as a member within a body.”

The solidarity of sin is met by the solidarity of salvation. (*Creed and Character*, pp. 151 ff.) As “in Adam all die,” so by “Another, who is the Man in whom all are made, grace may re-enter and recover the dying race. So, in the Beloved Son, man becomes new-begotten of God.”

In Him all are made alive.

“In Him and with Him the whole race into whose history He has inwoven His Presence and His Name, is lifted through the Body of His exaltation to the right hand of God.” “All are made alive.”

“There is the outermost ring of that dim heathen world which has been brought nigh, in the risen Christ, to the Father which is in heaven, and is ever beloved for His sake who has made Himself theirs; and thither, amid the thick of those dark swarms, the blessed Love of

The outer ring of heathendom feels the influence of the love of God,



God, that must otherwise despair, moves under the drawing of the Brotherhood in Christ. And they, even they, amid ugly and foul confusions, are not insensible to that strange stirring which is the movement within them of the Resurrection—a movement blind yet prophetic—prompting them to deeds which Christ will yet own as His at the Last Day, though they be done by those who will ask in ignorant surprise, ‘Lord, when saw we Thee hungered, we who on earth never knew Thy Name.’”

Within that ring Christian Civilisation is inspired with an undying hope.

“And within that ring of outer Heathendom there is the ring of a Christian civilisation, a civilisation that, for all its miserable stains, for all its dark and bitter shames, has yet this mark of Christ upon it—that, amid all its disasters, it can never lose hope—a hope that vitalises; a hope that has in it always the power of a recovery.”

Within that ring, again, all those who name the Name of Christ do many wonderful works.

“And within the ring of a Christian civilisation is the ring of those over all of whom the Name of Christ acts as a living spell, the ring of all those who cling to Him, and cry to Him, and send up heart and voice to Him, and in His Name cast out devils and do many mighty works.”

Innermost of all is the living Catholic Church, a corporate unity, partaking of the life of His new and quickened humanity.

“And within this ring, again, its very heart and its very core, is, we believe, Christ’s living Church, visible, historic, catholic, at all times and in all places, giving glory to God—a corporate unity, which desires, not only to believe in Him, but to complete its belief by partaking of His very Substance, by transfiguration into His Name, by sharing in His new and quickened humanity, by receiving of the seed of this new Adam into itself; so that it may be fed with His Resurrection, and be impregnated through and through with His transforming grace, and be knit into His Body by the Presence of His abiding Spirit, and be regenerate by the waters of His Baptism, and may take and eat of His Flesh and of His Blood, so that all who so eat may become one thing, one compact and enduring mass, one loaf, one body, one new Man; built up by one force, as living stones into a living Temple; a single body wed to Him as the new Bride of the Lamb; growing up into one Head, ‘from whom the whole Body, fitly joined together and compacted by

that which every joint supplieth, maketh increase of the Body unto the edifying of itself in love'—so that it becomes 'the fulness of Him that filleth all in all.' ”

And so in the worship of the Church man makes his response to God.

We see (*Creed and Character*, p. 112) “the plan and purpose wherewith He looked to use after Resurrection those Twelve whom He had chosen. The motive out of which He sets Himself to ordain a Church is compassion for crowds. This is the everlasting secret behind the Church of Christ. The Church is the steady witness and abiding proof of the compassion of God—of God, the great God and Father of all, whose eternal character displays itself in helping them to right who suffer wrong, and in feeding the hungry; who never, at any time, left His compassion without witness, in that He always sent upon all rain from heaven; and now that same God sends from heaven His Son that He may build for the poor and needy a city in the wilderness. It is the compassion of the entire Godhead that builds the Church—the compassion of God, the great Father, made known to us through the tenderness and tears of a human heart, in flesh and blood, in Jesus Christ, His Son, our Brother. The compassionate mercy of the Father sends His Son; and it is made manifest and sealed to us in that hidden, yet felt, Spirit, whose very name is given Him for His pity, the Advocate, the Spirit of consolation, the Comforter.”

And so in the worship of the Church man makes his response to God. The motive with which He chose the Twelve and ordained a Church was to manifest the compassion of God for men,

“The Ministry of the Church, then, issues out of the deep compassions of the Triune Godhead. And what is the active force which animates and sustains, and fills, and advances it? Thanksgiving. ‘Jesus gave thanks’; He made His Eucharist. The thanksgiving of Jesus is the breath of the Church. Just as His compassion is the form in which His Godhead looks out upon us through the Church; so in thanksgiving, Jesus makes known to us the perfection of the Creature, the crown and glory of His Manhood. As God He comes down in pity; in the name of mankind He looks up and gives thanks. The entire creation grew together to reflect and repeat the

and, towards God, the thanksgiving of man.

The thanksgiving of Jesus is the breath of the Church.



So Creation  
gives back  
through man  
its thanks-  
giving to  
God.

glory of God ; and yet the echo of God slumbered in the hollow bowels of the dumb earth until there was one who could wake up the shout by a living voice. Man<sup>1</sup> is the first among the creatures to deliver back from the rolling world this conscious and delicious response, the recognition of the Father who begat him. He, and he alone, is Nature's priest, her spokesman, her mediator. It is his part, in the midst of her silence, to lift up in her name the voice of thanksgiving. The life that passes into him from its far home in God is redelivered out from his lips back again in the sound of thanks. Through thanks it completes its circle, moving from God to God. In that thanksgiving man makes the discovery, the full disclosure of his sacred origin. Always he is in God, and exists by God, but in thanksgiving he sets his own seal to the work of God within him ; he gives back love for love ; and there is no other end to which man ever ultimately sets himself but this of thanksgiving. It embraces all his possibilities and satisfies all his aspirations. Man lives for this, and for this only—that by word and by deed he may give thanks unto God."

Man lives for  
this.

Jesus Christ,  
the Crown  
and Sum of  
humanity,  
gives thanks  
for evermore.

And we,  
with Him,  
complete  
the office of  
redeemed  
mankind,

the worship  
of thanks-  
giving to  
God.

" And Jesus Christ is the Crown and Sum of humanity, and this one thing therefore He does, He gives thanks for ever and ever. And the thanksgiving is mighty ; it works and stirs in the heart of the Church. The breath of the Lord fills His Church as He spreads His hands abroad and offers His great Eucharist. And we, too, stand with Him. We are empowered by His intercession, we are authorised by His brotherhood ; we, in Him, complete the perfect office of a redeemed mankind, and all our growth and all our force come to us out of the heart of those hours, those blessed hours, when with Angels and Archangels, and all the company of Heaven, we, too, take our place and mingle our voices in among the thousand times ten thousand who, as the sound of many waters, sing the new and eternal song of the Lamb, and cry to one another and say, ' Holy, holy, holy ! we praise Thee, we bless Thee, we give thanks to Thee for Thy great glory.' "

In this  
worship of

" What then " (*City of God*, p. 67) " is the spirit which

<sup>1</sup> Cf. *Logic and Life*, p. 106.

dominates and pervades the worship of the Church? It is the spirit of a great Action. We find ourselves taken up into a scene, a drama, in which mighty things are happening. Not that it is a theatric display, to rouse our emotions; for it is not so much directed towards us as towards God. On Him it is bent. Upon Him it waits. For Him it calls. He is the Supreme Agent, who is intimately concerned. And He is doing something here, now, in our midst. He is expected. He will be here. God will work wondrously. It is an act to be enacted of God Himself. And we all stand round, as ourselves the scene of the Act. We are the Church; the house into which He enters; the place where He will set His Name; the sanctuary which He has chosen; the altar where He will do His mighty work. We are the Body, which He quickens and fills with His energetic Will, with His masterful Purpose. We are caught up into His Act, as fuel whereon the flame alights.”

the Church,  
it is God who  
acts.

We are the  
scene of His  
action,

the Body  
which He  
fills.

“We, living creatures, are the place of His appearance; and therefore there is much, no doubt, to be done before He arrives; much that concerns ourselves. We have to be prepared, as soil for the seed. We have to break up the fallow ground with plough and harrow. We set to work upon our own selves. We purify ourselves with the water of sprinkling. We confess our unworthiness. We plead. We are abashed. But all this is not primarily for the sake of the blessing and peace which it brings us, but rather in awe and fear at the awful entry that is being made.”

We prepare  
and purify  
ourselves,

“An age-long act of worship is for ever proceeding—an eternal deed being unceasingly rehearsed; done high in heaven, round about the throne, in that abyss of light where the thunder of an immortal music pulses round a Lamb that has been slain; and done, again and again, here on earth, continually reasserting in its sequent recurrence, for the generations that come and go, the efficacy of the one pure, perfect, and sufficient Sacrifice.”

to take our  
part in an  
age-long act  
of worship,  
an eternal  
deed, done  
high in  
heaven,  
and, again  
and again,  
here on earth.

“That is the Church’s worship; that is the mighty Thanksgiving; that is the awful Eucharist; that is the action done within the whole body of the faithful, as within a temple knit stone by stone into a living habitation for God. Thither He comes. He enters in, and



abides, and sups with us. We are made one with God, and God with us, through Jesus Christ, our Victim, Priest, and King. And the main effort of the believing soul that has found its way in thither, lies in identifying itself with the mystery, in surrendering itself to the power of this Divine action."

Such a worship appeals to the will of the worshipper to identify itself with the act of God.

"Such a worship, as based on action, appeals directly to the will of man. A Divine exertion of will, put out in the offering of Jesus Christ once for all, is the centre and core of the scene. And this calls upon the will of the worshipper to respond. Our success in worship depends on the degree with which we can identify our will, our active consent, with the thing done by God in our midst. The spirit of all our worship lies in that—in agreeing with God; in laying our will in God's will; in setting our spirits in tune with His Spirit; in saying 'Amen!' to what He does."

This is the goal of our moral struggle, of our moral life.

"And such a heartfelt agreement with the counsels of God, revealed in the Cross and victory of Jesus Christ, should act as a directive rule of temper and mind. The Church's public worship" should be "the goal of all our religious and moral life." "We wrestle with our stubborn wills, we struggle against our climbing sins, we beat off our assailing temptations, with an inspiring duty laid upon us—the duty of adding our voice, in richer volume, in higher freedom, to the worship that goes up before God in the great congregation. Each member of the congregation has it in him to deaden or to quicken that Eucharistic act. Here surely is a motive that lends dignity and supplies hope to our private devotion and to our moral conduct."

But worship demands that the reason should interpret and justify the Divine deed,

and enter into the meaning of the mystery,

"But granted that the will is the prime agent, man's immediate, instantaneous, instinctive need, is to summon the reason to his help. His demand is imperative that the reason should set to work to interpret and justify the Divine deed to which the will desires to adhere. That deed has infinite issues, and eternal significance, and ever-varied applications. And the reason will fulfil its part in the thanksgiving, and contribute its force to the 'Amen,' 'So be it,' according to the measure of the zeal with which it has entered into the open mystery, and has detected its significance, and un-

ravelled its consequences, and harmonised its multiplicity of application, and so brought the entire mind of the worshipper into correspondence with the drama to which he gives his adoring consent."

"It is here that a Creed shows itself as a chief factor in right worship. The worship must be in spirit and in truth—in correspondence, that is, with God's reality. Worship is the loving identification of man's will with God's will. The Creed is the expression of this identification. It brings the man's intellectual and conscious assent into line with the working of the Divine purpose. Always, therefore, at the heart of the Church's adoration comes the rehearsal of the Creed, attesting that man's thought tallies with his will, that his consciousness goes along with his acts and his desires."

Hence the place of the Creed in a worship that is to be in spirit and in truth;

"Such an intellectual consciousness of what he is about in this tremendous act of worship can only have been attained by a prolonged and concerted effort of the entire worshipping body. No single member of it could have worked out the full meaning. The Church worshipped as a body; and therefore, as a body, it arrived at the conscious expression of its worship. Under the sharp and pressing discipline of five hundred years, it did attain to saying, 'This is my worship; this is what I mean; this is what I adhere to; to this I give my consent. This is the real significance of my intention as I send up before God my "Amen; Alleluia!"' I, the Church of God, mean that I, in all my members, believe in one God, the Father Almighty, Maker of heaven and earth; that I believe in Jesus Christ, His only-begotten Son; that I believe in the Holy Ghost, the Lord and Giver of life; that I believe in the Holy Catholic Church; the communion of Saints; the forgiveness of sins; the Resurrection of the dead, and life everlasting. Amen, Amen; Alleluia!'"

the Creed which is the expression of the age-long experience of the worship of the Church.

And "the supreme note of all true worship is holiness: holiness, goodness of character and conduct. Worship is the conformity of the human will to God's will in glad adoration. Goodness is that same conformity as it appears in tone and action."

And the supreme note of worship is holiness—goodness, which is conformity to the will of God in action

(*City of God*, p. 100.) And the Church dignifies individual life "by emphasising and heightening the



Finally, wor-  
shipdemands  
of the indi-  
vidual co-  
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service.  
God's  
redemptive  
work is  
from the  
One Man,  
through  
many men,  
to all men.

importance of the demands made upon it for active co-operation. The Church is God's witness that He wants men to do His service on earth. It is His declaration that all His redemptive work is to be done by and through men. Only so can His Kingdom be extended, and the Passion of His Son verified and utilised. God's way out to men is through men. Men—living men—are to be His instruments, His weapons, His vessels. Dead material could not convey the Gospel of Christ. It must move out in the shape of human souls whom it has vitalised and transfigured. Through men, to men—that was the law of the Incarnation. From the one Man, through many men, to all men—that is the motive principle which builds the Church."

## CHAPTER VII

### THE ETHICS OF SOCIAL LIFE

THE moral law is the expression of the fundamental fact about man that he is, in a double sense, a social being. For first<sup>1</sup>:

"All moral law involves the necessity of two things, man and God. The relationship between them is goodness. The moral law is contact. God and man face to face. They approach, they touch, they correspond, they act, they react on each other; and in that action and reaction there arise out of the necessities of the position inevitable responsibilities, co-ordinations, obligations, agreements, mutual activities, life, movement, connections, corollaries, and these must arise by sheer force of the situation. The two tempers must fuse or recoil. They must understand or misunderstand one another. The two personalities must unite with one another or repudiate one another; and this result of intimacy constitutes the whole world of right."

Ethics are the outcome of the fact that man is a social being.

I. Moral goodness is the relationship of man and God—it arises out of their contact.

"God speaks, God declares Himself, God presents Himself. God makes men aware in some way or another of His presence. God some way or somehow offers Himself to our apprehension. God sets Himself in active touch with man's soul. At that moment the moral law is started into life; moral obligation has begun. God spake and said, 'I am the Lord thy God.' 'I am.' That is the first thing of all, 'I am.' God is already knit to man by secret, intimate bonds. He is the Creator. He has breathed into man the breath of life. He has formed man in His own likeness, in the image of Himself. He is the Father, and man is His child, and man's innermost being flows out of this

God declares Himself, brings Himself into contact with man's soul.

He is already knit to man by secret, intimate bonds, as the Creator, the Father, in whose image He is made.

<sup>1</sup> The extracts which follow are from sermons reported in the *Christian World Pulpit*, of April 25, and May 2, 1905, p. 264 ff.



The bond is there :

it must realise itself in responsibility, in love.

Love is the meaning of the Law.

The commandments are the necessities of love.

Love solves the paradox of morality, that morality involves obligation and freedom.

The obligation is imposed on us by our own nature.

II. Again, moral goodness is the outcome of the contact between

primal fount, back to the source from whence he came. So there is always kinship between them, and blood kindles blood, and like draws to like, and that is the ground and motive of speech between them. Out of the depth He cries, 'I am the Lord thy God.' There is the natural, inevitable, indissoluble bond, and therefore out of the heart of this mysterious union, impelled by the force of fatherhood, God speaks. Each 'word' is the outcome of their relationship. Each 'word' is a bond. A bond of union between God and man. It must realise itself in us men as we are, in likeness, in agreement, in responsibility, that is in love."

"In love. The 'words' spoken by God one and all mean that, they are love. Thou shalt love the Lord thy God, so our Law declares. God and man draw near to one another in kinship. We must love God, and the commandments simply express what that love involves, the inevitable spontaneous result of loving God, of responding to God. Love, and you must obey the Law. Love, and you must respond to what love demands. The activity of love issues in the acts which the Law commands. Here is the intimate, congenial correspondence that holds between love and love. Law is simply the detailed rehearsal of what love does and would do and must do if it be love."

The solution of the paradox of morality lies here. The paradox "is this. Do this of your own momentum, of your own impulse, of your own choice. Why? Because you must. That is our paradox, and love solves it. Love is based on natural relationship. You are His child. He is your Father. The relationship is absolutely imposed upon you, and the relationship is your own, your inner self, your natural self. To be a man is to love God. You cannot be a man without loving God. That is what man is meant for. Man is God's own child, and love is the life of the child in the man, expressing itself spontaneously."

So again, "the moral Law, the Law of righteousness, is that contact which inevitably follows from realising the inherent principle of our brotherhood. Love your brother, and you must keep the moral Law." And "that recognition of your brother, that fulfilling

## THE ETHICS OF THE CHRISTIAN SOCIETY 83

of your duty to your neighbour, that doing as you would be done by, is just the line of conduct which follows inevitably from being children of a common Father who is Love. In being neighbourly and righteous and true and good-hearted, we are still carrying out the principle of sonship in God. Verify your sonship in God, verify your brotherhood to others, verify the Fatherhood of God in your relation to others, and you keep the Law.”

man and man, of the principle of brotherhood,

the brotherhood of a common sonship.

The “commandments,”<sup>1</sup> then, “abide to this hour as the compact assertion of those fundamental and vital principles which constitute character. They enact the essential attitude of man’s soul towards the God that made him, and towards men who are his fellows. They prescribe the elemental necessities under which alone the good life is possible; they lift man out of the dust of the ground, out of the blind motions of the flesh, into the free and conscious intimacy with the Eternal Righteousness. They mark him out in his final grandeur as a being in touch with the moral nature of God Himself. ‘Be ye therefore perfect as your Father in heaven is perfect.’ So that our Lord Himself, the Word of God come down to be our Light and our Life, can only confirm and extend the absolute authority of this covenant of the Law. He comes but to give it fuller and stricter interpretation. It is the Law that enters into the very nature of God, who is everlasting.”

The moral law, then, is the assertion of the vital principles of character.

Ethics and the moral law are the outcome and expression of the essentially social character of man. Christian Ethics, therefore, are naturally to be found embodied in the relationships of the Christian Society.

Ethics being thus the expression of the social character of man, Christian Ethics are naturally embodied in the relationships of the Christian Society.

“As soon as spirit touches spirit” (*On Behalf of Belief*, pp. 146-8), “there springs up between them a relationship, which we call moral. Whatever rightly follows from such spiritual contact is morally good; what we mean by goodness is the issue, the outcome, the inevitable activity, which is bound to follow from the nature of spirits, whenever the contact between them is free, true, and pure. Moral goodness, therefore, shows itself under the conditions of companionship; contact is essential to its manifestation.” “So it is

<sup>1</sup> From a sermon reported in the *Christian World Pulpit*, May 24, 1905.



in the intercourse of human society (as we know) that man proves himself to be a moral being; as soon as he associates himself with others, moral obligations, of necessity, discover themselves. His efforts to correspond to the conditions of the family and of the city reveal the lines of the natural virtues as their spontaneous outcome."

Faith, which admits us into fresh contact with God and our fellows, lays upon us new obligations.

"And therefore it is that faith, by admitting us into fresh contact with God and our fellows, by endowing us with new relationships that have become ours through our inclusion within the new humanity, within the Body of Christ, has necessarily laid upon us new moral obligations, responsibilities, functions, all which spring out of the very nature of our corporate faith. We are brought into a new family, a new city, of higher origin and purer ties; we stand amid a web of supernatural communications, to which we are forced to respond in some way or other. We walk in the New Jerusalem; there lies our citizenship; and therefore new habits and a new behaviour are of necessity demanded of us—demanded by the commandment of love, which is new, since it has knit us one with another by utterly new joints and bands; and yet is old, for it is the same love, under higher conditions, which bound us into families and cities by the sweet ties of the natural virtues in the homes of earth."

The Christian character is the character demanded by membership in the city of God.

"If, then, we would seek to determine the features and lines of the Christian temper and character, we must look to the nature of this great fellowship into which we have been called. The Christian character asked of us is that habit, that activity, which must follow on our acceptance within the assembly of the first-born, within the city of God. Whatever that acceptance makes desirable, makes natural, that is good that is holy. So acting, we walk in the light; we exercise our citizenship; we are built into the Body; we edify the Church."

Christian conduct is determined by the sense of membership of a Body.

Christian ethics are the ethics of life in the Body. "The entire round of conduct and behaviour" (*Vital Values*, pp. 103 ff.), "in its endless variety, is but a manifestation of a single temper—the temper of a man who determines his every act by the sense of his membership in the Body."

For St. Paul, the Church "is the only school and embodiment of Christian morality. The spring and source of all the inner moral temper is entirely social. It can only be conceived of in an organic society, wherein all may see themselves to be members one of another. Only under the stress of this membership can they detect the obligations of duty ; only in its heat and passion can they hope to fulfil them."

For St. Paul, the Church is the school of Christian morality.

When St. Paul, in the twelfth chapter of the Epistle to the Romans, overwhelms us with the catalogue of Christian duty (*ib.* p. 98), "he assumes the primal core of Christian character, such as it is when it is reborn in the Holy Spirit, and is simply flinging out picture after picture of what it will inevitably prove itself to be at each point on the surface where it is touched. He is not asking for a multiplicity of rules, but for a unity of temperament. That is the joy of it all—that the same man emerges at each invocation. For instance, because he is one who, by innate sympathy, weeps with those who are in sorrow, therefore also he is bound, through the like instinctive sensitiveness, to laugh with those who are merry. The secret of both actions lies in his power to keep under his personal predilections, and to break through the ring fence of his own moods, and to place himself freely at the disposal of others. And it is by the like capacity of self-control and self-discipline that he cannot possibly be wise in his own conceits, as if he, and he alone, had the right to speak, and was in solitary possession of all the secrets of things, and might fitly expect everyone else to shut their mouths when he begins. Nor will he recompense evil for evil ; he will not be provoked by another's wrongdoing out of his own self-possession ; he will be master of himself, whatever other men may do, and will never let their lapses degrade him below his own level. And, being what he is, he will provide things honest in the sight of all men ; he will wear an honourable look ; he will present all that he says or does in a way that attracts and wins ; he will be sensitive to his responsibilities towards others, and recognise how he is called upon to behave in view of their susceptibilities. He will never be satisfied with having satisfied himself ; he will always

His overwhelming catalogue of Christian duty assumes the primal principle of Christian character, and flings out picture after picture of its inevitable manifestations.



ask of himself the effort that it costs to commend himself to others who have the right to be conciliated. So, as much as in him lies, he will live peaceably with all men. He will thrust out no angles; he will not carelessly jolt up against others; he will avoid friction; he will be considerate, and sweet-tempered, and forgiving. It will be impossible for him to take revenge; rather all his natural wrath will die down, and he will be anxious, all the more because he had reason to be angry, to atone for his momentary indignation by taking pains to do a kindness to the man who has injured him. He will watch for his enemy to be hungry, that he may have an opportunity of feeding him; or thirsty, for the happy chance of giving him drink. For this is his clue, his secret, which always stands him in good stead—that evil is never overcome by a counter-evil, but always by a counter-good. That is the true method by which victory can be invariably and assuredly won. ‘Be not overcome of evil, but overcome evil with good.’”

But the ethics of life in the Body, by the necessities of their own life, break out beyond the limits of the brotherhood of the Church. Because you are a holy people, you must honour all men.

Christian ethics are the ethics of life in the Body. but by the necessities of their own life they break out beyond the limits of the brotherhood of the Church.

“‘Honour all men.’” (*Vital Values*, pp. 86 ff). “And why? ‘Because you are elect.’ That is the reason. It all springs out of the fact that they themselves, as Christians, are a thing apart. ‘For ye are an elect race, a royal priesthood, a holy nation; a people for God’s own possession.’ Herein, in this position of privilege, lies the motive which will express itself in the honour done to all. For, indeed, it is in their Divine election that they become aware of the worth with which humanity is endowed. Only through being brought out of darkness into light—only through being lifted out of the rough quarry and built as precious stones into a spiritual home, a holy temple, wherein spiritual sacrifices are offered up acceptable to God through Jesus Christ—only so can the full preciousness of flesh and blood in God’s sight be revealed.”

“In His election they had all been chosen. And, now, just as He had given worth to them, so would He, through them, give the same worth to all. All men

of every blood and clime become sacred in Him. How honourable, then, are all men ! ”

“ And as the election into Christ of the few had been the revelation to them of the full honour done to the many, so the honour of all would enrich back again the source from which it sprang. The Christian fellowship, which had made all men dear, would itself become dearer as its full significance was realised. Therefore the Apostle passes so easily and swiftly from ‘ Honour all men ’ to ‘ Love the Brotherhood,’ ‘ Love the Brother-

And the honour to all men enriches the love of the Christian fellowship.

hood ’ because you ‘ Honour all men.’ ‘ Honour all men ’ because you ‘ Love the Brotherhood.’ In and out the two motives will play. How strange, how impossible it would be for St. Peter to imagine that the concentra-

The two motives play into one another.

tion of affection within the narrower limit of the Brotherhood, of the Church, would be at cross purposes with that wider impulse which drew all humanity together ! Nay, the concentration into the narrower limits represents, simply, a storage of force, an accumulation of heat, through which a wider and wider range of outward activity may be made possible. By raising the level of general honour up into the concentrated love of the smaller Brotherhood, the heat of the love within the intenser circle tells back upon the general honour. All men are dearer, because some men have become dearest in Jesus Christ. All men have become dearer, because Christ is dearest of all. At the heart of hearts the flame of love roars in the furnace ; and so all the cold, shivering world outside grows warm with the radiance.”

Love radiates from the central fire to all the world.

And in St. Paul’s favourite figure of the Body and its members we have a thought which lends itself to this natural expansion. The metaphor<sup>1</sup> is “ peculiarly his own. It can be found equally in Confucius and in Plato as in him ; but never has it been so bravely, so vigorously, and so triumphantly worked as by St. Paul. It is a parallel which has in it such emotional fascination combined with such reasonable and masterful logic. ‘ As we have many members in one body, and all members have not the same office, so we, being many, are one body in Christ, and everyone members one of another.’ How

St. Paul’s figure of the Body and its members lends itself to this expansion.

The figure makes its own appeal ;

<sup>1</sup> From a sermon preached in the *Christian World Pulpit*, February 5, 1908.



straight the appeal ! How convincing its simplicity, how enkindling its picture of this vital union ! So much follows straight away from it. We see at once why, in this application, we should not think more highly of ourselves than we ought to think, but soberly, according to the measure of faith, and why we should be glad to confine ourselves each to his own special gift, differing according to the grace given us."

"And then the immortal passage in the Epistle to the Corinthians—who can ever recite it without immediate and joyful response from his entire manhood ? 'For the body is not one member, but many. If the foot shall say, Because I am not the hand, I am not of the body, is it therefore not of the body ? And if the ear shall say, Because I am not the eye I am not the body, is it therefore not of the body ? If the whole body were an eye, where were the hearing ? If the whole were hearing, where were the smelling ? But now hath God set the members every one of them in the body, as it hath pleased Him. And if they were all one member, where were the body ? But now are they many members, yet but one body. Whether one member suffer, all the members suffer with it ; or one member be honoured, all the members rejoice with it. Now ye are the body of Christ, and members in particular.' "

"There it all is. It is uttered once and for all. We see it all. We see all that it involves ; all that it demands ; all that it offers ; all that it condemns ; all that it excludes and forswears and denies. We feel how inexhaustible it is in its suggestions, in its consequences, in its applications, in its interpretations and in its potential fulfilments."

"And this immortal parallel, taken from the body and its many members, is now at this moment coming into its full inheritance. The air is alive with it. The Press rings with it. It has become the watchword of all social reform. It meets us everywhere ; it is hardly possible to make or hear a speech on any matter concerning the life and welfare of society without arriving at it. It acts like an inspiration. Every heart responds without question to its appeal. It is treated as unanswerable ; it is its own justification ; it carries its

its consequences  
open out.

And the principle  
which it embodies  
now makes an irresistible  
human appeal ;  
it is the watchword  
of social reform ;

evidence with it in its very sound. 'Whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it.' We have only to utter that, and it is enough. It is accepted. It is obvious. That is the ideal on which to work. That is what determines our obligations towards one another. Its realisation may be far off—so we may bitterly feel as we look round at this disorganised city of ours, with our poor, broken London populations, lost in their dim degradation. Far off, indeed! yet the rehearsal of the eternal verity compels assent, and prophesies of better things. 'We are members of one body. When one suffers, all suffer.' Yes, that must be true in the deep spirit of things, and if true in the spirit, it must at last, some day, come true in the letter. It will realise itself in actual fact. Towards that hope we work, reminding ourselves, as we faint and grow weary, of the law which must still hold good, though we fail it. We say it to ourselves. We pass it round one to another. 'One body, everyone members one of another. The eye cannot say to the hand, I have no need of thee. If the ear shall say, because I am not the eye, I am not of the body, is it not of the body?' So we say it over to ourselves. We can hold on, undespairing in our effort towards better things, if only that deep verity stands. We feel, in despite of dismal contradictions, that nevertheless we have, after all, the ground under our feet. We can appeal to the truth in things. There is a living power which knits us all into one organic whole. We can feel the central life throbbing in our veins. We are drawn to our brothers and our sisters by the strong working of a common passion; the civil and secular life repeats and re-echoes the Gospel of the Church of Christ, 'which is His Body, the fulness of Him that filleth all in all.' "

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as the ideal  
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work;  
a far-off ideal,

but prophetic  
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realisation  
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verity.

The civil and  
secular life  
re-echo the  
Gospel of the  
Church of  
Christ.

The bearing  
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social life is  
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and direct.

The bearing of the Christian religion, then, on the problem of social life was to Holland immediate and direct. The primal impulse of faith which led man to seek after God had brought him through the spiritual experience of the Jew to the feet of Jesus Christ. The ideal of the Jew (*Our Neighbour*, p. 155), was a moral fellowship with God. And the





The Christian religion is rooted in the spiritual experience of the Jew, and the morality of the Jew was essentially social.

It covered every detail of social existence.

The nation was judged by its corporate justice and its corporate iniquity.

And this civic and social ideal was accepted by our Lord.

He did not set Himself to create a moral and social conscience: it was there.

morality which Christ accepted from the Jew was "essentially social."

"It included the ideal of a society bound together into an ethical fellowship in the unity of one God. It was impossible, indeed, to exceed the completeness of the identification with which Israel had fused together its moral and religious with its social obligations. Duty to God and duty to man were one thing. The law which knit a man to his neighbour was one with the law which bound him to love his God. And his duty to his neighbour included every tiny detailed incident of his social existence—his buying and selling, his employment of servants, his industrial habits, his occupation of land, his care of the poor, the orphan, the stranger, his loans, his debts, his property, his bargains. There was nothing that he could do as a citizen which lay outside the domain of his conscience or was not covered by his relationship to God. The nation was judged as a concrete whole, for its corporate justice and its corporate iniquity. Public and private life were fused under a common ideal and a common interest. Here, if ever, religion claimed to have the most intimate concern with every form and fashion that human affairs could take."

"And this civic and social ideal was accepted by our Lord, without qualification or doubt or dispute. He never, for one moment, ignored or repudiated its tremendous claims. He lived after the Law, blameless. He played His part, as a citizen, in this ethical and theocratic community, without hesitation or criticism. It is inconceivable that He did not accept the principle embodied in every letter of the law—that righteousness is the sole determinate of national welfare, and that civic order is the expression of the mind of God."

"The principles that held sway over the individual conscience and over human society were taken mainly as given. What he had pre-eminently set Himself to achieve, was not the creation of a moral and social conscience in man, for this man already possessed; but the redemption of that conscience from out of the fetters that held it back from its full freedom. He has come to rescue these existent ideals from the slavery of sin,

and the panic of defeat, and to send them out in royal liberty once more, to work out, under the power of His Spirit, the end for which they had been designed from the beginning."

"Let Him but achieve this supreme deliverance, and then, through the Spirit that He will send out of the throne of His Risen Glory, all the gradual transfiguration of human society into the city of God will have become possible. Man will work out his own destiny, line upon line, precept upon precept, here a little and there a little, under the law of his proper growth, towards his true fulfilment in righteousness and peace, if once the new force, sufficient for the work, has been released, and earth can be changed from glory to glory in the face of Jesus Christ."

His aim was to rescue and redeem these existent ideals from the slavery of sin; to send out the Spirit which should make possible the transfiguration of human society, so empowering man to work out his own destiny.

(*Ib.* p. 152.) It is true that "the religion of Jesus Christ does consist in declaring the necessity of an Apocalyptic manifestation of power, arriving from afar. It is nothing if it is not that." But this does not mean "that this present earth with its long effort at growth, this present humanity with its prophetic struggle after its own perfection, this present human society with its endless endeavour to attain a fulfilment of welfare and peace; that these all come to naught. The Apocalyptic picture itself gives a flat denial to any such desperate conclusion; for, even if it insists that the final consummation does not grow from beneath but comes down from beyond, yet it portrays it as coming *here*. The Holy Jerusalem descends from heaven to earth; the City of God gathers into it all the wealth and power of the nations; the kings of the earth bring thither their treasures; the old heaven and the old earth flee away, but only that they may be revived and glorified in the new heaven and the new earth."

True, there is to be an Apocalyptic manifestation of power, but this does not mean that the prophetic struggle of humanity after perfection will come to naught. Heaven and earth pass away, that they may be renewed in the new heaven and the new earth.

(*Ib.* p. 144.) And "if we believe in the Incarnation, then we certainly believe in the entry of God into the very thick of human affairs. That is just what our Faith means. It is, itself, the assertion that God and man cannot be kept apart in separate compartments. God must be concerned with every scrap and detail

To believe in the Incarnation is to believe in the entry of God into the thick of human affairs.



that is human. There is nothing of ours that Jesus Christ did not make His own. We cannot believe this and yet leave Him out of account anywhere or in anything. The Incarnation itself is the decisive reason why Jesus Christ has a social and economic significance."

Fellowship  
is of the  
essence of  
Christianity.

(*Ib.* p. 55.) "Our Church creed," again, "starts from the conception of Fellowship. Fellowship is of the essence of Christianity; it is inherent in the personal act of faith. The kingdom is the primary fact, into which the individual is taken up by conversion. It is not that individuals first believe and then come together to constitute a Church. But the Church exists already independently of them, and they, by faith, are admitted into its life."

The belief in  
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with it an  
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understand-  
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corporate  
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the civic  
community,  
of the con-  
ception of  
social  
solidarity.

"Such a belief, based on the ideal identity of the one Body of Christ, of which all believers are severally members, should bring with it an instinctive understanding of the corporate existence of the civic community. It should enter swiftly, easily, spontaneously, into the conception of social solidarity, by which, when one member suffers, all suffer, and when one rejoices, all rejoice. It holds the key to all this high language, which ought to commend at once the social cause, in that it gives immediate sanction to all corporate obligations and responsibilities. We as Churchmen arrive with this ideal already in possession. We have not got to work it out or to discover it. We are charged with the duty of bringing it along and of placing it at the disposal of all who care and labour for the welfare of the community."

Again, a  
sacramental  
Creed carries  
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"Then again, our Church form of the Creed is, naturally, sacramental. It believes that the outward and visible and tangible body is the essential and adequate expression of the inward mystical secret. The flesh, with all its true and natural needs, is the immediate object of Redemption. It is the material and instrument by which the Spirit does its work. Earth is claimed as the scene of salvation. Man, in the fulness of his social and bodily significance, is the seat of the mystery of the Incarnation. And a Holy City is the final goal and expression of a redeemed Humanity."

and a Holy  
City is the  
goal of a  
redeemed  
Humanity.

And accordingly Dr. Scott Holland thus summed up the Gospel which he above all things desired to commend to the Church<sup>1</sup>:

"My chief desire is to convince any who care to read me, of the fulness and largeness and wealth and freedom that are to be found in the full Catholic Creed and in the Sacramental Ideal. It is too often supposed that Creeds and Sacraments symbolise narrowness and intolerance. If they do it is our fault. In themselves they set everything in our manhood free to act over the widest range of life that can possibly be open to us. They enlarge and illuminate the reason, the imagination, the sympathies, the humanities, the instincts, and the will, so that every other conception of life can but appear partial and incomplete to those whom the Sacramental Belief of the Incarnation has once possessed."

"Such a belief includes the whole Gospel of personal Salvation, and yet carries the Gospel forward through Sacrament and Church, into its rich social significance, seen in the light of the solidarity of the Redeemed Body in the risen Christ, which again rests on the solidarity of the entire human race in Christ, the Word of God. And by the sanctity which it gives, through the transfiguration of the Spirit, to the material and to the corporeal, it draws the whole visible universe, in its infinite variety of grade and form, within the luminous interpretation of the same light which has opened the eyes of the soul, and within the scope of the Divine action, by which the soul attains its spiritual salvation."

"Therefore it is that to such a Creed this earth and the bodies of men, and their houses and cities, their business and their pleasure, their trade and their society, are as dear as they can ever be to those who claim to possess a Gospel of humanitarianism. It is not necessary, in order to value and love men's daily lives in their earthly condition, that your Creed should be vague and your worship unsacerdotal. On the contrary, the stronger your central Creed, and the more positive your ideal of worship, the greater should be your zeal for the power of the Lord of the whole earth to be felt

<sup>1</sup> *Old and New*, Freemantle, 1900. Preface, pp. viii-x.



over every grade of temporal existence, and throughout every genuine expression of our natural humanity. The oil of the priestly unction by which man is consecrated to God in Christ should run down from his head to the very skirts of his clothing. This is the truth which we have, sometimes, suffered to be obscured; and my chief anxiety is to persuade men that this observation belongs to a guilty blundering on our part, as priests and preachers, and cannot be charged against the Catholic Creed, as it was delivered to the Church of Christ to hold and to proclaim."

## APPENDIX TO THE PHILOSOPHY OF FAITH<sup>1</sup>

### CONSCIOUSNESS, SUBCONSCIOUSNESS, AND SUPERCONSCIOUSNESS

*A sermon, dated 1907. The deciphering of the original MS. of this sermon, especially of the pencil additions, presented more than usual difficulties. In one or two places the transcript is accordingly conjectural or imperfect.*

"In the beginning was the Word."—ST. JOHN i. 1.

THE honour of speech—the honour of consciousness—the honour of reason—the honour of expression—these are what we celebrate on Trinity Sunday—the day on which we give our fullest utterance to the secret that is in us.

And we have all the more reason to keep our feast with special emphasis, because we have all been learning so much of late of the rival honour due to that which is unconscious and speechless in the making of our lives.

Psychology, in its later developments and experiments, has drawn our attention to the vital part played, in determining our actions, by all that dim underworld which lies below the level of our actual knowledge. We know, perhaps, the picture that it now presents us with. It shows that the life that we can see and know, the life that we can talk about, is but a very limited portion of all that is really included within ourself. Our self-consciousness is to be thought of as a spot of light on the surface of an impenetrable mass of hidden experiences and secret associations, which accumulate and fuse, and work, and act, and recoil, down below in the dark, building up the sum of our personal existence. Down in those dim recesses the forces move and play; they store the momentum; they provoke and precipitate reactions; they interweave and interchange effects; they combine, and separate, and com-

<sup>1</sup> See p. 16.



bine anew ; they lay up resources ; they generate power ; they stir, and seethe, and flow, and fuse, in the ceaseless motion of competitive energies. And out of all this obscure and unnoted activity we emerge. Here is the workshop ; here is the furnace and the forge. No eye can penetrate, no thought can seize, no word can express the swift and intricate process. On the top of it all consciousness plays its little part, finds its narrow opportunity. But how very little of the real grounds of action can it cover ? How few of the operating forces can reason detect and name, and fashion into motives ! Our thought is so proud ; so confident ; so self-conceited. It tries to believe that what it cannot see or name can be left out of account. It is so profoundly impressed with the few motives which it can clearly distinguish, that it finds it easy to shut its eyes to all that it fails to apprehend ; and so it persuades itself that it is able always to determine the course of the will, and to decide the choice, and to define the act. But it has again and again to suffer rude awakenings. Uprushes from below of accumulated emotion burst with volcanic vehemence through the thin crust of consciousness. The man is again and again swept away into decisions which he never anticipated, and in directions which traverse and reverse all his calculations. The subconscious world within has taken its own line, goes its own way, and laughs to scorn the clumsy devices of the conscious self for holding it in check. So there are many to-day who would argue that all that is deepest and truest in the man comes to him from beyond his reasoned experience, from beyond his region of conscious expression. He cannot think why he does this or that ; he cannot give a reason ; he cannot utter the word that will interpret himself to himself. He is mastered by that which is nevertheless his true and real self. He acts under an inexplicable impulse, dynamic, dæmonic, which may be good or may be evil, but it is the revelation to him of himself, of what he has been becoming, of the story that has been creating itself in his secret being.

So we are told.

And so experiment often verifies. Instances do

multiply their corroborating evidence. In great measure it is true. There *is* an immense body of unconscious life lying about and below our consciousness. There is a vast area of formative experiences, which our thought can but faintly suspect, and which it cannot pretend to analyse, or distinguish, or name. We are the creatures of unknown forces, which pass in and out of our lives, swaying us, driving us, impelling us, penetrating us, possessing us, in ways and to degrees that we cannot dream of measuring. Below, beneath there surges up into ourself out of the deeps of nature a strange, multitudinous movement, gathered out of the vegetable and animal world, through which we strugglingly emerge into the daylight; and this movement often masters us more than we can master it, and we are its product in more ways than we think. And in it lies the interpretation of those mysterious influences which we cannot wholly answer for, and yet which belong to the very fibre and substance of our being.

Yes, our roots go very deep into the soil. Nature, our mother on earth, wraps us round very intimately, and we pass back into her life, and shake under her impulses, and that by a thousand channels which defy our detection. We know but little of what we really are. The lamp of thought that we carry lights but a small space, and then is swallowed up into the blackness of night.

All this is true. And it is good to learn the lesson of our ignorance, and gain a new measure of the infinitude of the strands that compose our life.

And yet—on Trinity Sunday—it is good for us also to pull ourselves together, and to assert roundly once more, that, after all, small as is the space which consciousness illumines, nevertheless in that lighted space lies the key to the whole position. There lies the sacred arena where the spiritual battle is lost or won. There is the spot where the real secret is disclosed. There lies the ultimate interpretation of what we are. Consciousness may cover but a tiny part of our whole being; but yet, in and through consciousness we become men, we attain our reality. In it lies our note, our distinction, our speciality, our claim, our pre-



rogative. In it lies our task, our trial, our judgment, our salvation. By it our worth is proved, our capacity determined, our hope realised. In it, in its narrow range, we are to work out our significance and our redemption.

It is on this supreme importance of consciousness that the faith of Jesus Christ lays all its emphasis.

There are religions we know which tend in the other direction. They invite man to communion with the Divine by swerving back into the inarticulate and unreasoning abysses of emotion, in which personal and individual consciousness is lost.

But the Jew has passed on the word to the Christian Church, that truth has not to be sought in trance or in ecstasy, but in the reasonable spirit of prophecy. And "the spirit of the prophets is subject to the prophets"—St. Paul is loyal to the tradition.

And Christ the Master had made the appeal always to the free and alert will of the man: "Wilt thou be made whole?" Thy own faith hath made thee whole. The individuality is evoked to come forward in all its strength. Christ our Lord by the pressure of His own Personality forces up our personalities into activity, into prominence. He intensifies our self-knowledge, self-criticism, self-disclosure. He concentrates His will on our will, compelling it to emerge out of its ambushes, and to exhibit itself undisguised. He draws us into speech, into self-expression. As He stands over us, challenging us with His insistent demand, "Whom say ye that I, the Son of Man, am?" all the vague, underground, unutterable, inarticulate emotions are arrested, are driven to find an answer, are held under the necessity of discovering words in which to realise what has been dimly felt.

Our solitary, separate self must gather its powers together, and must search itself, and must be conscious of what it means, and must sum up its experience in a definite consummating expression. Thought must make its venture, come out into the open, stake its existence on the terms which it will choose to declare its mind. Christ's presence heightens the infinite worth of the personal consciousness and the reality of

free will. "For judgment is He come into this world," to force a decisive choice upon the indeterminate, elusive soul. All lies there in the act of judgment. The stress of life comes to its climax in this decision. So heaven and hell are revealed as playing round the one lighted spot in our lives.

But then this emphasis on consciousness does not ignore or underrate the value of the unconscious world that lies below and behind it. This stress on the worth of self-knowledge, and on speech, does not discredit at all that dumb, inarticulate movement at the base of our existence.

Far from it.

For Christ is continually warning us that this consciousness is not detached from the unconscious, or at variance with it, or in competition over against it. On the contrary the unconscious life discovers itself, crowns itself, in the act of consciousness. Our conscious self is the revelation to ourselves and to God of what our unconscious self is about. Consciousness has all its roots running down into the unconscious. It brings up into the light the buried life. Everything that happens in the lighted spot is a revelation of what has been happening in the hidden place. That is why it is a judgment. There is nothing hidden that shall not be revealed. Consciousness represents the verdict with which the unconscious discloses its meaning as it emerges on the surface of the unseen into the daylight.

This is where Christianity differs from the popular modern ways of treating this double element in our lives. These always talk as if consciousness was set over against an alien world, as if there was no communication between them, as if the things that were going on in the underground world belonged to some other foreign personality, as if the unconscious when it acted could only do so as a volcanic irruption, shattering the crust of consciousness. And again they speak as if consciousness always falsified the real emotion which it attempted to seize, arrest, express. Words, it is implied, always distort, disguise, deceive. The true and the real can only be felt. And the feeling, if it



is to remain unsophisticated, must be inarticulate. Well, against all that Christianity declares the truth and reality of the Word—"The Word," that is the heart of the Christian Revelation. And "the Word" means that God, the innermost reality of things, can be known, can be brought into consciousness, can be spoken about. And this without loss, without any falsification, without illusion, without compromise. He can be known and expressed as He is. There is nothing that forbids His Manifestation of Himself within the conditions of consciousness. There is nothing in the nature of thought or of language which makes them inadequate to convey a knowledge of reality.

For "the Word was in the beginning: and the Word was with God: and the Word was God." There is a sense, indeed, in which the ultimate reality of God can never find adequate expression: "No man hath seen the Father at any time." There is a true Christian agnosticism. There is an intuitional union with the Father, which transcends all speech and all sight. There is our full recognition of the unconscious. But nevertheless, the Son who is in the bosom of the Father hath made Him known, by apprehending whom we declare that through the revelation made to consciousness in the Son we verily and indeed reach back into the impenetrable and unsounded depth of the Divine existence which lies behind and beyond all that can be thought or seen. Far back in the Abyss which no mere thought can plumb lies that Eternal Fatherhood which no man can see at any time. Consciousness cannot stand for the ultimate stage and condition of things. God is in this sense beyond all knowledge, beyond all "words." But for all that there is a "Word," in apprehending which we apprehend God. There is a Word which can speak of God without falsification, without loss, without compromise. There is a Word which is no less real than the uttermost Reality which it expresses: no less Divine than the God whose truth it utters. Nay! For it is what He is. The Expression is adequate to that which it expressed. "He who hath seen Me hath seen the Father." "The Word was with God." And in the Name and Power of that

Word, we men, we, made to be a Word of God's own, we live in His utterance, we live in His light. What does that practically mean? It means that our task is set us, our reality is to be found within that spot of light which constitutes our consciousness of self. There lies our responsibility for ourselves. There we put our judgment, our character, to proof. By self-knowledge, self-searching, self-control, self-discipline, self-understanding, self-direction, we work out our career here and verify our qualification for an existence beyond death in the kingdom.

Within the lighted area we are masters of ourselves, under God we exercise our liberty, we answer for what we make of it, we know what we are about. We give account of ourselves at the judgment. Over that area we can say what we mean and can understand something of what we hold, and can find language in which to express our belief, and can bring the power of reason and thought to bear upon our faith. We are in the Light, for we are in the Word, which is the Light of men. We can in our degree, through an intelligent and apprehended creed, hold high and holy communion with our God. We know Him. We are learning to know Him even as we are known. This is the Life, this life of the conscience, this life of realised thought, for which we directly are called to account. After all it is for it that we must answer. Into it ever is concentrated the drama of probation.

But then this life in the Light is not to be divorced from the other life, unnamed and unknown, which wraps it round. It is itself the crown and issue of that other life; and must, for its own good, be kept ever in intimate touch with it. It must be fed by it from below. Down—down below all this surface life which we can see and touch and name—lies the impenetrable wonder-world out of which it has emerged. It is in us still—felt at its strange work, felt by dim stirrings and thrills, that shake us, and pass.

Below positive feelings that we can distinguish is a mass, a web of feelings that never quite attain to the level of consciousness. We are aware of them in sudden moments, perhaps as we step into some haunted space



in a lone woodland ; or as we lean over the half-hidden eddies of a brook that talks to itself in a dream ; or find ourselves alone on a still upland in the morning ; or at an unlooked-for sight of the great sea. Or again they sweep over us at the sound of haunting melodies on appealing violins ; or under the fall of lyrical cadences in poems that catch at our heart. Or again, there are motions that shiver in the veins under the impulse of strong affections, and in "the droppings of warm tears." So in a thousand ways, night and day, this underworld moves under us in its sleep. We can never say what we feel. Words are helpless. Thoughts are powerless. The thing that we would fix and arrest is gone before we can give it an expression. Only we know, at such hours, from what deep fountains we are fed, into what unknown soil our roots run. The vast Past is there. Heredity bears with it all that has gone to our making out of the dead generations. The heritage is being transmitted on to us of what our forebears did and felt and hoped and desired. It is there working far down. Nature, with all its stored wealth of old experiences, won from each stage of created life, from bird and beast and tree and fish, is pushing upward through us, by uncounted channels, through innumerable ducts. Her forces swell and surge and press for expression ; and we are buoyed up by their teeming energies.

All this is in us. On the top of all this we play our little part. In the light, yet issuing out of the dark. Speaking our own little word, but speaking it out of the silence.

Nor is it only *below* us, that this unnamed, indistinguishable, wordless process presses into our being. It is most unfortunate that the language in which we describe the experience of the unconscious should all belong to the level at which the consciousness lapses into the lower vegetative. As a fact, the experience of what it is is just as much supraconscious as subconscious. The Downrush is as real as the Uprush. Again at the top, at the highest point to which our self-consciousness can rise, it passes back into an unutterable wonder-world—a world beyond its ken, beyond its

imagination, beyond its methods and its laws—a world of transcendent emotion, where knowledge fails it and reason flags, and it can only live by force of profound intuitions, that defy analysis—intuitions of faith, and love, and holiness—intuitions that make it aware of a Presence into which its own being coheres—a Presence which holds it shut within itself, in intense and blissful communion—a Presence, spiritual, invisible, eternal, the unutterable God.

Such is our life—a moment caught between inarticulate motions of dumb nature, from out of which it emerges, and the unutterable invasions of power out of the Eternal Silence into which it passes—so swift, so slight, so frail the moment—yet within its brief boundaries it is in possession of itself. It has its opportunity, it can know itself, it can utter its word, it can make its choice, it can verify its intention and determine its destiny, it is captain of its fate. Below it and above it the unknown forces do their work.

So our little life begins, so it ends : begins in the inarticulate motions of dumb nature below the surface, ends in the unutterable union of spirit with spirit in the Eternal Silence. And between the two it is Itself, in the brief space of Light, possessed of its sufficient knowledge, conscious of its reality and of its Purpose ; uttering the words by which it interprets to itself the vital significance of the soul, of God, of redemption and sanctification, of the kingdom in which it is set to work, and of the goal towards which it travels.

How alarming, and how entrancing, this underworld, this overworld, lying beyond our conscious self, yet for ever appearing within it in their effects !

Sometimes it is the fount of all our joy—to recognise ourselves as the organs of the unknown, unimaginable powers, which sweep through us like great breaths, and lift us, and fill us, and then pass on to some unnamed achievement. For a moment they make us their own. The unknown wonder has its will with us. That is Romance. That is Love. That is Poetry. That is Religion. It has its joy, but also its misery, because we cannot secure its moments of rapture. Why do they



come and go? We know not why. Why do they not return? Why do they leave us forlorn? How can they be recaptured? Whither are they fled? Ah, the misery of it!

And on the other hand it is alarming, it has its fears—fears because we can foretell nothing, we have no trustworthy calculation. We are very weak, and these strange, nameless powers are strong. What may not happen? Out of what strange recesses will they issue? What may be the violence of their currents? How can we answer for what we may do or be? Is it conceivable that some wild wave of inherited tendencies might carry us off our feet, and whirl us into hated shame? Can we know what we ourselves really are? Yes, we fear ourselves, our *unknown* selves. And the way out of that fear is to be found only by concentrating attention upon the self that we know, the self that is in the Light. There at least we can tell perfectly what we ought to be. There we are in possession of ourselves. There we can assert discipline, bring ourselves under control, shape ourselves after the Pattern shown on the Mount, bring every high thing under obedience, accept the yoke, take up the Cross, follow the Master. There, within the Light, we can classify our thought about God, cleanse our hearts of all perilous stuff, purge and purify His Image, learn the high language of faith, respond to His speech, give back word for word, pass under the schooling of the Spirit, lay our mind alongside His counsel, correspond with His declared Purpose. In all this we are in our own power. And if only we are loyal and severe here with ourselves, then the work done in the Light upon the conscious manhood is in full touch, we may be sure, with the secret underground unconscious manhood that we fear. It will *tell* in the regions out of our sight. It will spread its effects down there. It will ensure and secure harmony. According to the Law announced by our Lord Himself, "The light of the body is the eye. If the eye be single then the whole body, also, is full of light." Our one duty—our one responsibility—is to keep the *single eye*—to keep the eye of the soul purged and clean. *Then* we can leave the rest to God. He will see to it

that the whole body, by ways that we know not, will correspond with the pure eyes which, by the grace of the Spirit, are enabled to see God. Let but the eye be pure ! Let but the conscience be clear and clean ! Let us but be resolute to walk in the Light, wherever, and so far, as we see it ! Then, beloved, there need be no fear at all. The entire man in us that lies outside our control will prove to be sound and sweet.

Only let us also remember, if our power over ourselves lies in concentrating upon the conscious life that is in the Light, yet that conscious life must be ever kept in close touch with these unconscious worlds out of which it emerges, and into which it passes.

It must feed deep on its hidden resources, it must draw largely on the profound Emotions that stir it from below, and on the high inspirations which invade it from above. Again and again it must turn back from its self-knowledge, from its self-discipline, and sink itself in the primal, elemental intuitions, which come to it out of the sleep that is among "the lonely hills, the silence that is in the starry sky."

Again and again it must yield itself to the throbbing sympathies that bind it into the wide life of humanity. It must feel with the world of men, and kindle to the passion of brotherhood. It must drink at the great founts whence the stream of its being springs. It must lie open to the winds that breathe over it from out of nameless homes over unsounded seas.

It must always be aware of the moving life of things beyond its ken, beyond its imagining. It must ever be coming back to the edge of its own little knowledge, and confessing frankly, "I can't tell ! I don't know."

And, as with the life below it, so with the life above. It must yield itself to spiritual pressures, descending upon it out of the untravelled abyss of heaven. It must ever lie open to the arrival of spiritual impulsions, strange, unanticipated, measureless. Always it must be ready to pass under new experiences, to find itself beyond its depth, to be lost in the unutterable. So it will never harden into arrest. So the word, that is



spoken through it, will ever hold in it the breath of a living God, from beyond our sight, beyond our thought, beyond all words, eternal, immortal, invisible.

II  
THE FOURTH GOSPEL





## INTRODUCTION I

WE all begin by supposing that we have, in the Synoptic Gospels, and, perhaps, especially in their simplest Marcan form, a plain and simple story that explains itself. It makes its direct appeal, unvexed by enigma, by sheer simplicity of fact. It is enough just to read it through ; and we are satisfied.

The Synoptic Gospels seem to present a simple story,

In contrast with this, the Fourth Gospel introduces us into a new and strange world. The familiar story takes on a totally changed colour. It is beset and beclouded with questions and perplexities. It raises problems at every turn. It stirs far-reaching issues which know no limit. It is a perpetual challenge to our faith to say what it means. If only it would leave us alone, to take the old tale at its own value, without travelling beyond it, we could be happy and content.

to which the Fourth Gospel is in perplexing contrast.

That is the first and easiest impression, and it is strange how long it lasts, even in the more advanced criticism of the day.

For the impression is purely superficial and illusory. The primary effect of the Synoptic Gospels may be direct and simple ; but, as soon as our attention has got to work upon them, we see that, far from being self-sufficient and complete, they offer no explanation whatever of the presentation which they offer us. They give no account of themselves. They raise problems for which they offer no solution. They provoke questions which they never attempt to answer. They leave off at a point where it is impossible to stop.

The impression is superficial.

The Synoptists present problems which they do not solve.

There is no possible presentation of the Man, Jesus, which does not hold in it this impenetrable enigma. Any presentation of the Man, Jesus,



holds in it  
an enigma.  
He is be-  
yond our  
normal  
nature.

It enters into the very stuff of the life—into that which makes Him the man that He is. It is no incidental addition to His ordinary self. It is no special endowment, or gift, of which His nature shows itself at intervals suddenly and strangely capable. He offers Himself to us as an enigma, as beyond and outside our normal nature. There is no escaping it. The plainest and barest Synoptic record presents the problem as vitally and inevitably implicated in its radical structure.

When the enigma takes the outward form of the Virgin Birth, or the Resurrection, we do not feel as if we had come up against anything new or strange. We have simply encountered the only conceivable expression which the inward enigma could have taken. As we read the simple facts, everything falls into its place. Everything explains itself. The enigmatical character which inherently belongs to the humanity rounds itself off; completes itself; justifies itself. That is all. His radical speciality, which makes Him what He is, has all along necessitated some such beginning, and some such end. He is never nothing but what all others are. He is always that, and something more. He is always a new Creation. He is always a "miracle." That is how and why He is our salvation.

The Synop-  
tic record  
presents a  
Jesus be-  
yond the  
normal stan-  
dards of  
humanity,  
e.g. (1) His  
sinlessness  
is implied  
throughout.

The situation is critical. The Synoptic record challenges us with a presentation of Jesus which it refuses to account for by the normal standards of humanity. Consider some few special illustrations of this dilemma, which go very deep.

First, there is the sinlessness attributed to Jesus. There can be no doubt whatever that this is implied throughout. We are never allowed to suppose that He falls within the category in which, for Him, lies the real secret of all humanity. He could not forgive sin, unless He were wholly free from it.

The baptism  
of John in-  
volved the  
universality  
of sin.

Yet let us remember that these very believers, who so regarded Him, had all been under the baptism of John, which had, for its central Gospel, the absolute universality of the fact of sin. No one could be excused—no son of Levi: no child of Abraham. The axe is laid to the root of the tree. No condition of privilege

had availed to avert the condemnation. There was only one way open to the Kingdom of Heaven—the way of repentance. So it had been burned into their souls, by the force of an irresistible preaching which had shaken the heart of an entire people. Not one of those who came to Jesus but had passed under the sifting judgment. Yet the very men who had accepted this unqualified verdict never found it possible to conceive of Jesus as falling within it. He was accepted as lying outside the common story of man. And our Lord accepted for Himself, without an effort, or apology, or explanation, the unique position so given Him. For Him, too, a man who did not know himself to be a sinner was a man who had not found out what he was in God's sight. For such a man, who needed no repentance, the purpose of God towards him was a sealed book. Only to man, as sinning, was the heart of the Father revealed. "I came not to call the righteous." Sin is the key to His mission; and His mission is to all.

Yet, even so, there is no question for Him of this universal condition. He stands outside and above it; and, so standing, has power as Son of man on earth to forgive sins. How? Why? Nothing is told us. Only it is as natural, as inevitable. "Go in peace: thy sins are forgiven thee." "Who is this that forgiveth sin? There is none that can forgive sins but God only." Exactly. That is the truth, that no one disputes. Why, then, are these disciples, who record His title to forgive, not staggered? Why do they express no surprise? Why do they offer no justification? Why do they not take account of the manifest objection? Why do they write as if there were nothing to explain?

There is no answer. They can only remember and record that they experienced no surprise, and felt no shock. It was impossible to be with Jesus and not to accept it as perfectly simple and natural that He should forgive sin. The act seemed to them at the time to account for itself. It needed no justification. The tremendous assumption is taken for granted. The problem is put at its very sharpest: yet no solution is offered. That is where the Synoptic record leaves you.

Yet He stands outside this condition, and so has power to forgive sin. Why?

There is no answer. It is taken for granted.



E.g. (2)  
The contrast between the Baptist and Jesus.

Take another obvious instance. The Synoptic drama turns on the radical contrast that is drawn between John the Baptist and Jesus. This contrast is vital. It belongs to the very core of the Gospel. It is regarded as essential that the approach to Jesus should be made through apprehension of this vital difference between His forerunner and Himself.

Everything is done to heighten the position of John.

Everything is done to heighten our estimate of John. He carries the prophetic office of man as far as it will go. All that man can do in preaching righteousness to his fellow-men, in convicting them of sin, in turning their hearts to the living God, came to its climax in him. According to our Lord's own verdict, no one born of woman had done more. He was the very crown of prophecy. Not only a prophet: but greater than a prophet.

Yet he is impotent to lift the burden of sin.

And yet he was powerless. In him, prophecy proved itself impotent. That is the outcome of his highest effort. That is his own deliberate conclusion. He can do nothing to lift the burden of sin. Their confession to him cannot change the situation. He can bring in no new day. He has no force by which to change the conditions to which they all confess. He leaves them where he found them. He makes no claim whatever to bring about that thing which he so ardently desires. He proclaims his and their impotence.

Another will come after him who will bring power.

And, in contrast with this, Another will come after him, who does what he cannot do. He will not merely preach and prophesy. He will bring into play new power. He will act in a way that will reverse the existing conditions. He will put out force, the force of a fire, which will devour sin, and quicken life. By him, man will become changed into a new creature. There will be a new order of things. The Kingdom of Heaven will come, through the transforming Baptism of Fire.

He is to act.

The New-Comer is to *act*: He is to go beyond all that prophecy or preaching can do. He is to do something which will change the world and renew man. So the Baptist insisted. And so the New-Comer Himself asserts. He is come here to act. A great deed is to be done towards which He resolutely sets Himself.

"I have a Baptism to be baptised with ; and how am I straitened until it be accomplished !" Those of His inner company will see it happen with their eyes. The Kingdom will have come, at a blow ; in a moment. Something will happen, by which it will arrive.

But what is this action to be ? How will the change be worked ?

He is Himself perfectly clear about that, but only after a certain definite hour did He begin to confide it to His most intimate friends. Only to those who could recognise Him as Messiah could the secret be disclosed. And this act will be His death.

The act, on which He is set, and on which all will turn, is His own death. That and nothing else will suffice. Only by and through this way of exodus, death at Jerusalem, can the change be brought about, the new power liberated, and man be transformed. By that man will be transformed.

So the story concentrates on the death. It is the one thing towards which all converges. It must be told bit by bit, with exact precision, with absorbing emphasis. The life is only told, as leading up to the death. The death dominates all our interest. The death is the goal of our Lord's own thought, interest, purpose, all through the Galilean mission. The anticipation of it preoccupies Him ; He goes before them to meet it, in a mood of exaltation which frightens them as they tremblingly follow behind Him. Death is the work given Him to do : death is the cup given Him by the Father to drink to its bitter dregs. His death fills the scene. So the story leads up to and concentrates on the death.

But why ? How is death so necessary, so essential ? Why ? Why does His death work such a change ? How does it belong to the Divine Purpose ? Why should it bring in the Kingdom ?

Once again, the Synoptics tell us nothing. They give no answer in themselves. They leave one or two mysterious words imbedded in the narrative, which carry in them the suggestion of what is the explanation. But, then, these words themselves are left by them isolated and uninterpreted. "The Son of man came to minister, and to give His life a ransom for many." The Synoptics give no answer.



That stands alone : a passing hint : no more. " This is My blood of the new Covenant." Here is a sudden word over which there are some critical difficulties as to its exact original form. It is left without note or comment. It cries out for interpretation.

Yet none is given. Death is a ransom. Death, by blood, seals the new Covenant. But why should it ? Why is His death of this peculiar significance and value ? In what sense is it required as a ransom, as a sacrifice ? Why should the new Covenant be sealed in His blood ?

All these questions carry us right outside the Synoptics. By them, they are wholly ignored. They do not attempt, or intend, to answer them. They simply raise the question : and leave it there. If you want an answer, you must go elsewhere. You must turn to the Epistles.

E.g. (3) our Lord's personal authority.

He can declare the mind of the Father.

He can correct and override the old Law.

All men will be judged by their relationship to Him.

It is the same with the personal authority attributed by them to the Lord. It is impossible to exaggerate it. The momentous text (referred to by Dr. Loofs) in Matt. xi, startling as it is in its isolated directness of affirmation, does but make articulate the conviction that underlies the entire narrative. Jesus claims to stand over on the side of the Father, who is His Father in a sense that no one else shares. He can authoritatively declare to man the mind and purpose of His Father. " Your Heavenly Father knoweth that ye have need of all these things." " It is your Father's will to give you the Kingdom." By right of this supreme consciousness, He can correct and override that which stood for the will of God Himself in the old Law. " It was said of old : but I say unto you." By virtue of this unique Sonship His claim over men's entire lives is absolute. For His sake, they may be called upon to *hate* all that is dearest to them—yea ! and their own lives also. He is to be the sole standard of true humanity by which it will be tested at the Last Day. Men of all nations on the face of the earth will be judged according to their relationship to Him. Even their excellent charities will have their worth only because what was done to the poor was done to Him. Finally, in the eschatological vision, He takes

up into His own hands the Divine prerogative, and comes to be our Judge. At that day there is only one phrase on everyone's lips—"Lord! Lord!"

He will come to judge.

It is needless to elaborate an assumption so universal. But the point is that it is all assumed. It is taken for granted. It is accepted without question, without hesitation, without surprise, without explanation. Who is He who so claims? The Synoptics find it needless to say. They leave you to feel what they assume. They offer no argument, or proof: they attempt no definition. They present you with the enigma: and there they stop.

It is assumed without explanation.

They present the enigma.

Can we stop where they stop?

Can we say with Dr. Latimer Jackson, in *The Eschatology of Jesus*, that the problem is insoluble, because Jesus was an enigma to Himself?

Was Jesus an enigma to Himself?

"Is it not just here that He becomes a problem to Himself? The problem remains with Him. He struggles to define to Himself, and to express to others, who and what He is: He who is, all the same, profoundly conscious of some unique relationship to God. And that such is the case is perhaps evidenced by the recorded Saying: 'I have a baptism to be baptised with; and how am I straitened till it be accomplished!' (Luke xii. 50). On the assumption that the Synoptic Jesus thus spoke, He Himself reveals the situation. But if not it was assuredly grasped by the psychologist who placed the words in His lips. 'Straitened.' Because 'straitened,' eager for the moment when death would be the emancipation. 'Straitened'; as yet bound by limitations, subject as yet—and avowing Himself subject—to conditions that fetter and imprison Him, Jesus is an enigma to Himself. He is greater than He knows; better, perhaps, to say that, knowing Himself more than mere man, peculiarly related to God, human and nevertheless Divine, the precise 'who and what He is,' by reason of His limitations, is beyond His power of comprehension. By consequence it is beyond His power of adequate expression."<sup>1</sup>

"The Synoptic Jesus, 'straitened' as He Himself affirms, or as the penetration of the psychologist dis-

<sup>1</sup> Latimer Jackson, *Eschatology of Jesus*, pp. 325-6.



cerns Him to be, is elusive of His own grasp. Profound is His consciousness that there is 'something altogether abnormal' about His personality. Yet along with it, and by reason of His earthly limitations, there is the consciousness of a 'want of creative power'; words fail Him to express what, as time goes on, He feels Himself to be."<sup>1</sup>

That is, surely, the last word of a Criticism that despairs of itself. For if there is one impression driven in inexorably from beginning to end of the Synoptic record, it is the absolute self-sufficiency and self-certainty of Jesus. It is just this that makes Him so impressive—that He is never a problem to Himself: that He is never uncertain, or insecure: that He is never conscious of an elusive enigma in His own personal claim and authority. For Him, there is obviously no enigma at all in His power to forgive sins, or to judge the earth, or to reveal the Father.

That is the very reason why we are forced to believe His most astounding assertions—that to Him they appear so eminently natural, so utterly obvious. The whole Synoptic story has been written in vain, if Jesus was an enigma to Himself. The writers conspire to say this one thing—that He was not. He knew what He was about. He knew what He meant. He knew everything. That is what they intend to assert. That was the wonderful thing about Him.

Can we stop then, with them, in that impression, in that conviction, without troubling ourselves why or how He was what He was?

But their story is written, to record how this blind, inarticulate belief in Him was shattered to fragments by the Cross. It could not stand the shock. It had no inherent stability in it that would have survived the death, if it had not been revived out of the dust by the news of the Resurrection. No faith that confines itself within the limits of the earthly career of Jesus can escape from the same disaster. Only when interpreted by the illumination of the Resurrection can it take a shape that will endure. But, with the Resurrection, the enigma is solved. He, who so mysteriously

On the contrary. For Him there is no enigma.

Can we stop with them in this blind belief?

It was shattered by the Death. It was only revived by the Resurrection.

The Resurrection solves the enigma.

<sup>1</sup> Latimer Jackson, *Eschatology of Jesus*, p. 327.

claimed this inexplicable allegiance, is now declared to be the Son of God with power by the Resurrection from the dead. He has won His right to reign. He has received His Kingdom. He sits at the right hand. This makes every earthly incident intelligible. We know why He forgives sins, and has infinite lordship over our souls.

He is declared to be the Son of God with power. This explains all.

But this secret lies beyond the Synoptic horizon. It begins just where they leave off. Our Lord's life on earth is like one of His own parables. Its purpose lies beyond it. If we are captivated and arrested by its charm, then we have missed all its real meaning. Its beauty has proved our snare. "Seeing, we see not; hearing, we hear not." Only those who are so stimulated by it that they press into the inner house with Jesus, crying "Tell us, what shall this parable mean?" have understood it. To them, it is given to know the mysteries of the Kingdom which are hidden behind the parable from those who are without.

But this secret lies beyond the Synoptic horizon.

The Synoptic story, then, does not account for itself. Still less does it account for the religion that adopted the story as its own. It cannot explain the actual historical Christianity, such as we find existing in the earliest form of which we have any record. What that Christianity was we know from St. Paul's earliest Epistles, which carry us back well behind the date at which the Synoptic record was written down in the form in which we have it. And we can free it from any suspicion of a purely Pauline colour by confining it to those fundamental positions which lie outside his special controversies and to which he appeals as to the normal and necessary elements of a Christian's belief.

The Synoptic story, then, does not account for itself. Still less does it account for the Christianity of St. Paul's early Epistles.

For instance, the life of the believer has been taken into the life of Christ, so that in His death he died, in His resurrection he is raised to life again. He is, in St. Paul's favourite formula, "ἐν Χριστῷ." This is the significance of his Baptism, as he very well knew. He was baptised into Christ's death. He was buried with Him by baptism into death, "knowing this, that the old man was crucified with Him, that the body of sin might be destroyed; and if we be dead with Him,

Here (a) the believer is "in Christ."



we believe that we shall also live with Him." This appeal to a sure and familiar truth of faith is made to those whom he has never seen or known, and with whose faith he has never been personally concerned, as they have never come within his area of work. Yet he can be absolutely certain that this is the form of faith that they must hold. For it is the common ground on which all rest. This is the Gospel which is preached : Jesus crucified : and all crucified in Him that in Him all may be made alive.

This is the Gospel of Redemption, to which, yet, the Synop- tists contain no allusion.

That is the actual Gospel of Redemption, which won its way to be the new religion of Jesus. Yet the Synoptical writers think it well to write their story without an allusion to this mystical identification of the life of the believer with the life and death of the Lord.

It was not that they did not hold it ; for St. Luke, the companion of St. Paul, must have been familiar enough with it. Yet he can tell the story of the Cross in minute detail without a single reference to its redemptive or sacrificial aspect, as the act by which a new humanity was born out of the death of sin into the life of righteousness.

Again, (b), the Christian life is life "in the Spirit."

So, again, the religious life of Christians, when we first discover it, is, above all things, a life lived "in the Spirit." They all know that they have received a gift of power from on high. This is the secret of all their joy. This is their unfailing experience. They were weak : they now are strong, but all because some new invasion has come down upon them from on high. It is the Spirit that He had promised—the fire of the Spirit which was to be the note of the new Baptism. It comes and lifts them on to their feet, because it is sent by Him who rose again and is now in power at the right hand of God. From the first moment in the earliest chapters in the Acts, throughout all the first Epistles, this arrival—this infusion of the Spirit is the key of the whole position. The believers walk "after the Spirit. If any man have not the Spirit of Christ, he is none of His. The Spirit dwelleth in them. The law of the Spirit of life in Christ Jesus hath made them free from the law of sin and death. They are led by the Spirit of God, and so are the sons

of God. By the Spirit they have power to mortify the deeds of the body. They have received the Spirit of adoption, whereby they cry, Abba, Father! The Spirit itself beareth witness with their spirit, that they are the sons of God." All this, once more, is said to converts who lie wholly outside his own preaching and his own knowledge—converts of whom he knows personally nothing—converts of another's "planting." Yet he has the utmost confidence that this Gospel of the Spirit will be to them an intimate and familiar commonplace of faith. They cannot be of the faith without holding it: so radically inherent is it in the very heart of their experience and their creed.

So St. Paul assumes that Christians believe who are not his converts.

Yet the Synoptic writers see no reason for referring to it. They pass it over. It does not come within their scope. Who would gather it from them?

In the Synoptists this does not appear.

Once more, there is the universalism of the Christianity revealed to us through the Epistles. This redemption of the Cross is the redemption of humanity. It has been foreshadowed in man's Creation, from the beginning of the world. It includes all men. St. Paul may have his own name for this—and call it "the mystery of the Gentiles"; and he may have it as his own special mission, to carry it out and apply it to its full measure. But *all* hold it. It was an inseparable element of the belief in the salvation wrought for them by the One Death. St. Paul did not accuse St. Peter of a failure to believe this universality of redemption, but of a failure to carry out his real belief in practice. He was afraid to stand by his own strong words: "There is none other name under heaven given among men whereby we must be saved." He could not see at once all that was logically involved in that fact. But every step taken made the conclusion clearer. And those same Romans to whom we have already referred knew just as surely as any converts of St. Paul's that the Gospel of Christ was "the power of God unto salvation to everyone that believeth—to the Jew first, and also to the Greek." It was this that gave momentum and inspiration to the Church as it moved out into that wonderful Gentile world, to claim it for its Lord.

Once more, (c), The redemption is universal—the redemption of humanity.

St. Peter believed this, though he failed to act on his belief.



Yet in the Synoptic record this universalism does not appear,

though it is dimly foreshadowed.

The Synoptic story, then, leaves actual Christianity unaccounted for. Hence the criticism which falls back on a reliable residuum of the Synoptic witness finds

Yet the Synoptic record is perfectly clear that this universality of purpose could not appear within the limits of the earthly career. Jesus, while He lived, confined Himself strictly and consciously to the Jews. "I am not sent but unto the lost sheep of the House of Israel." The disciples are to keep themselves carefully to the cities of Israel: they are not to touch Gentiles—or even Samaritans. Only by violence can a Syro-Phœnician woman force herself within the area of His working power. The Centurion who receives such warm praise is already probably a proselyte: and he built the Jews a Synagogue. So rigid are the barriers within which the entire career is enclosed. He never attempts to overpass them in act. Only He lets fall ominous words about a day to come, when the vineyard will be taken away from its present holders; and when no temple stone will remain one upon another. But the day is not yet. And as yet He has no message whatever to deliver outside the Holy People.

The Synoptic story, then, leaves the primal form of the actual religion which set out to convert the world unexplained and unaccounted for. We cannot wring it out of this record. And therefore it is that the criticism which follows the lines of Dr. Harnack, and which confines itself to the task of discovering the most reliable residuum of the Synoptic witness, finds itself forced to confess that the resultant Jesus had little or no relationship to the creed that actually arose in His Name. What He preached was, "first, the Kingdom of God and its coming; secondly, the Father, and the infinite value of the human soul; thirdly, the higher righteousness and the commandment of Love. In the combination of these three ideas—God the Father, Providence; the position of men as God's children; the infinite value of the human soul—the whole Gospel is expressed."<sup>1</sup> There we stop without having touched yet the distinctive notes of the Apostolic teaching.

Professor Kirsopp Lake, one of the ablest representatives of this school, considers it impossible to say whether Jesus ever came to Jerusalem with the expectation of death or of the coming of the Kingdom. He

<sup>1</sup> Harnack, *What is Christianity?* pp. 51, 68.

doubts whether He ever spoke Himself of dying and rising again. He had little or nothing to say about Himself. "His own personality was entirely subordinate to His preaching. And in His preaching He never publicly claimed to be Messiah; though He doubtless believed privately that when the Kingdom came, He would be Messiah. Actually all that can be said of His ministry is that He announced the speedy coming of the Kingdom, and demanded repentance." All the doctrine of Redemption, in which He became the centre of a Cult, belonged to a later stage in which Christianity had to meet the spiritual needs of the Hellenist and Gentile world. It was the Greek, and not the Jew, who felt His nature to be corrupt, and desired to become a new creature. It was to satisfy him that Christianity took on the language of regeneration. But, in all this, it was far away from the horizon of the Galilean ministry, and the mind of Christ. So that though it was this Gospel of Regeneration which converted the world, it has nothing to do with the Gospel that Jesus preached.

that the Gospel that Jesus preached was not the Gospel that converted the world.

Now, the criticism that arrives at such a conclusion as this ought, surely, to reconcile its methods and premises. For it is quite certain that the Believing Body, which preached the Gospel of Regeneration, felt its intimate connection with the word preached by Jesus, for it was this very Body, in full possession of its redemptive creed, which produced and adopted the Synoptic record of what Jesus said and did, and made it the foundation of its preaching.

But it was the Body which believed in the Gospel of Regeneration which produced and adopted the Synoptic record, e.g. St. Mark,

St. Mark must have been quite clear how close the bond was which bound the Gospel preached by St. Peter to the story that he had to tell.

St. Luke must have believed that his narrative of the Master's life and death was of one piece with the Salvation through the Blood which St. Paul preached.

The Church that gave to the Synoptic Gospels their authoritative position must have relied on this coherence with what it, then, most certainly believed.

The task set to Criticism is to discover how it was that the Christianity revealed to us in the Epistles was convinced that it was identical with the purpose

Why is the Christianity of the Epistles satisfied



fied with the Synoptic record ?

The answer lies in the limited intention of the Synoptic records.

They were only intended to tell of what went before the birth of Christianity as a religion at the Resurrection.

Only the Resurrection revealed the redemptive purpose of the Death.

So, after the Resurrection, the Church turns back to the events which led up to the creative moment.

and mind of Jesus as recorded in these books. Why was it satisfied with them ?

The answer to the question brings out once more the limited intention of the Synoptic Gospels.

They are only intelligible, if we recognise this limitation—a limitation that explains at once why they satisfied the Church which believed, at the time that they were written, so much more than they account for.

What was this limitation ?

It came from the fact that they were only intended to tell of what happened, before Christianity, as a religion, was actually born. As a new and independent religion, it only came into existence at the Resurrection. That is its original moment of creation. It believes in Christ risen from the dead. It was then that He took His power and reigned. It was then that He became the first-fruits of a new humanity. It was then that He received His Kingdom. It was then that He was declared the Son of God with power. It was then that He won the right to liberate the Spirit ; and gave gifts to men ; and created His Body, the Church.

Christianity dates from the Resurrection. Only by virtue of the Resurrection is the life seen to have fulfilled the saving purpose of God, as it moved steadily forward to the Death that was fore-ordained from the beginning of the world. Only as so transfigured does the Death fulfil the Divine purpose, as the final proof of atoning love, as the moment of recovered union between God and man, as the Sacrifice that puts away sin, as the Propitiation that works our reconciliation. God's authoritative sanction, made known through the Resurrection, turns the Cross of suffering and shame into the glory wherewith He glorifies His own beloved son.

So it takes the Resurrection to make the Gospel story the seed of a religion. It is after belief in the Risen Redeemer that the Believing Body turns back to recall the events which had led up to the creative moment. The actual message of Redemption could, indeed, be practically independent of the preparatory period. St. Paul could deliver his whole Gospel of conversion

without troubling himself with any reference to the facts. Enough for him that Jesus had been born of a woman, and had died under Pontius Pilate. But more especially under pressure of a Docetism which was anxious to disparage this reality, it was essential for believers to know enough of what actually had happened to be able to understand how their Lord had come to His death, and how He had prepared Himself for it, and how He had gathered about Him those who should deliver His message, and hold fast by His Name, and what He had showed Himself to be, in word and deed.

Believers must be told how He prepared for His death and gathered those who were to deliver His message. The best records were recognised and sanctioned.

So the Books were written. The selected eye-witnesses used to tell the tale, and to illustrate their teaching by stories about Him. Their loyal children in the faith took it down from their lips. Some took real trouble over it; and collected all the information that was open to them; and carefully set it down in order. One or two of the best of these collections were passed about, and copied, and completed. Finally three forms of the record were recognised by authority, and generally sanctioned, and took a special place. They stood out, as incomparably important; and there they remained.

But still, everybody who read them knew that they told of what preceded the great hour in which the faith was born. They just reached the opening moment when the tomb was found to be empty; but they could not tell of all that followed from the fact that Christ had risen from the dead and become the Lord of their new life. One of the three, and that the earliest, was shorn even of the ending which told how He was seen again. Yet all that constituted Jesus, as their Redeemer, the centre of their worship, the Source of the new Spirit, the Lord of the Kingdom, King of kings, and Lord of lords, lay hidden in the secret that was made manifest by the Resurrection.

But those who read them knew that they told of what preceded the faith.

These books told the story of the earthly career; but that which made Christianity a living religion lay outside the limit of the career. It followed from His death. It began through His having died. The record of the career, by itself, could not contain it. There-

They told of the earthly career; the birth of Christianity lay beyond.



fore the believer would not expect to find in the Synoptic story the central things of his faith.

The mystic  
union with  
Christ,

Take the three instances that we have already selected as fundamental :

(1) The mystic union with the Lord, into whose death they were already baptised. Obviously this is excluded.

the new  
Life in the  
Spirit,

(2) The new Life in the Spirit. This cannot begin until the Lord has been exalted to give gifts to men. Till then, in St. John's abrupt, decisive phrase, "the Spirit was not."

the uni-  
versality of  
the Gospel  
waited till  
His death.

(3) The universality of the Gospel. This could not be opened until the Lord had, on the Cross, broken down the partition between race and race. Till then, He was a Jew, "born under the Law." The Law still stood, and He submitted to it. He kept the Feasts : the laws of meats and drinks. He fulfilled all righteousness. He steadily denied that He broke the law of the Sabbath ; and appealed for justification of His practices to the Law itself, to the customs of the Temple, and to precedents in the Old Testament. The Temple stood ; and He worshipped there, loyally and steadily. Not until the Jews had destroyed it by killing Him could He raise another Temple for the new worship—the Temple of His Body. The Sacrifices remained until they were annulled by His own perfect and sufficient sacrifice on the Cross. So, until the veil was rent in the Temple, Jesus held Himself in, tight and fast, within the limitation of an exclusive Law given to a chosen people. To Israel He confined His work and message. Only by death was He set free to reach the outer world which, in life, He was forbidden to touch.

The believer  
would know  
that he  
could not  
find his  
religion here.

He watched  
his Master  
prepare  
Himself,

The believer, then, knew that, as he read his Gospels, he would know nothing, directly, of all that which constituted his own fundamental religious existence. What he would see would be the last act of the old Covenant, under which his Lord and Master was brought out into the world, to do the great deed by which all mankind could be saved. He would watch Him, as He prepared and nerved Himself for the high adventure. He would note how, while busy in doing good, and in healing, and in

preaching to the poor, He nevertheless thrust all this behind Him, and almost fled from it, that He might move on towards the end on which His whole heart is set. This final act dominates His career. He devotes Himself ever more entirely to preparation for it. He is absorbed by its prospect. He broods over it. Up on the high mountains He prays over this one thing until He is transfigured by its glory—the Exodus that He is to accomplish at Jerusalem. There is our heroic athlete, training for the day of trial in the great arena. He is schooled, tempted, proved, disciplined, learning obedience through suffering heard in that He feared. He shrinks: He prays that He may be spared the worst: yet if it is to be the Father's will, He will drink the Cup given Him to drink, however bitter. So He passes to His baptism of blood, as He deliberately foresaw it—scourged, spat upon, tortured, slain. He has to win His crown: He has to go into a far country to receive His Kingdom. It is not yet His. It is a real and actual humiliation to which He yields Himself, in return for which God highly exalted Him and gave Him a Name which is above every name.

This is the drama which the reader will follow in this wonderful record. He will watch His master still burdened by the narrow limits under which He works: still imprisoned in a Past that is not yet done away: still straining to encounter the baptism wherewith He has yet to be baptised, and still straitened until it is accomplished. He has yet to arrive: to win: to take His great power and reign: to bring in the Kingdom. This will follow. But, as yet, He is only showing how indeed the Christ must suffer, and only by suffering enter into His glory. So it is written: and He goeth as it is written of Him. All things must be fulfilled which were written in the Law of Moses and the Prophets and the Psalms, concerning Him. In that He Himself hath suffered, being tempted, He is able also to succour them that are tempted. So, in the days of His flesh, He offered up prayers and supplications, with strong crying and tears, and, though a Son, learned obedience by the things which He suffered, and, by them being made perfect, He then

absorbed in  
the prospect  
of His Exo-  
dus at  
Jerusalem.

The Christ  
must by  
suffering  
enter into  
His glory.



was ready to become the author of eternal salvation unto all them that obey Him.

He was alone. None of His disciples understood,

So much the believer would learn from his Synoptic book, and as he read the brief, entrancing tale, he would be all the more ready to hear how lonely the Master was, in His hour of stress and proof. Not a soul about Him understood Him. He had to nurse His secret to Himself. Not even His most intimate disciples could imagine what He was doing, and why He was so set on this journey to Jerusalem. When He tried to tell them, their chief spokesman indignantly repudiated the possibility. Over and over again He told them what was before Him: and they only were cowed into a frightened silence. "They knew not the things that were spoken." Even in the last hour of agony, when He called to His nearest and dearest of all for sympathy, they fell asleep. They deny: they betray: they forsake. They are lost in despair.

and at the end they deny Him, and forsake Him.

The record does not minimise the gloom, which heightens His solitary heroism.

All this the record does not shrink from telling. It has no interest in keeping it back, or in excusing. It only serves to heighten the solitary heroism of Him who looked and there was none to help; and wondered and there was none to uphold; and who foresaw well enough, and without complaint or fear, that they would all leave Him alone, to face the Power of Darkness, to drink the terrible Cup. The record has no interest in minimising the gloom or the disaster. It finds its joy in emphasising how the whole glory of God was hidden from men's eyes, and how His great work by which He redeemed us was done in the dark, before it broke out into the light.

That was the story the Synoptics wrote and the believers read.

That is the motive with which the Synoptics write. That is the mind in which the believers read.

But there might be another record.

But, then, there might be a record written with quite another motive, and read with quite another mind.

The believer would ask, "Was there no sign to

As the years went on, the questions must begin to stir which ask, "Was there, then, no sign at all, in all that happened, of what was to follow? Did no hint fall from Him which His disciples might have taken? Was there nothing to suggest all this mystery that was behind, at work? Did He never say more than He was recorded to have said to those blundering and simple-

minded Galilean followers? Were there no occasions on which the deeper significance flashed through? Did the dark and burdened days hold in them no prophetic epiphanies, foretelling what was to be their issue? At the time, we quite see, you understood nothing, neither could you perceive the things that were spoken. But now, looking back from out of the light; now, knowing all that followed; now, reviewing the old tales, under the discipline of the teaching derived from a prolonged experience in the Kingdom up to which this story led—cannot you recall things that have now acquired a significance, which, perhaps, you could not be expected to see at the time? Are there no words or facts that start out into special prominence, by virtue of their prophetic bearing on what you know now to be the conclusion to which they pointed? Are there no points of light which have since shone out as stars? Was there no more than the Synoptics tell? After all, they have selected a tiny fragment of the life, the last year only<sup>1</sup>; they just tell how He made His last journey up from Galilee to Jerusalem. Was that all? Did He never act or speak publicly, except just for a few months? Did He never open His lips under other conditions, and, if He did, has no one remembered what He said?"

show what was to come?

You did not understand then,

but do you recall nothing which has acquired significance now?

Did He never speak under other than Galilean conditions?"

The extreme scantiness of the Synoptic record, deliberately limited to the last hurried year,<sup>1</sup> was bound to leave room for such thoughts as these.

And our Fourth Gospel presents itself to us, as the answer with which these inquiries were met.

Tradition claims that one old man, an Apostle, who had been within the innermost circle of the eye-witnesses who told the Synoptic story, and who had lived to look back on the old days there recorded out of an experience which had shown him all the fullness of the revelation that those old facts held hidden in them, did set to work to review that story in the light of what he knew long afterwards.

He accepted the old story in its Synoptic shape. He assumes that his readers are perfectly familiar with it, down to the smallest detail. He will not needlessly

The Fourth Gospel is the answer, the witness of an Apostle who reviewed the story in the light of the revelation of experience.

He assumes the Synoptic story,

<sup>1</sup> See Appendix, Note I, p. 214.



sometimes  
corrects it.

repeat it. He takes it as his ground : and assumes its reality and value. He constantly refers to it, even though sometimes to explain or correct it. He does not mean to do again what they have done. He is on a different tack. They bring out how much was hidden : how little the reality was made manifest. He does not deny this ; far from it. But he is engaged in recovering the moments at which the disciples, blind as they were, did become aware of something, did catch a gleam of the beyond ; did feel the tremor of the real ; did apprehend what afterwards became belief ; did respond to the incoming truth. Even as those two from Emmaus could say, after they had seen Him, "Did not our hearts burn within us at the meal, as He spoke?" So this old man would remember, now that he has seen his Risen Master and known Him alive in His Kingdom, how his heart had burned within him, long ago, with a strange passion, as he listened to words which at the time were so remote and intangible, but which had since revealed to him, through many a long year, their vital significance.

He records  
a revelation  
then remote  
and in-  
tangible,  
which has  
since re-  
vealed its  
significance.

And for  
this he  
turns to  
materials  
outside the  
Synoptic  
story.

Now, with this new end in view, he seems to have specially turned to materials which lay outside the beat of the Synoptic writers, and of which they were ignorant.

And, here again, we come upon matters in which the Synoptic record entirely fails to explain itself.

The cue is given us in a tradition preserved by Eusebius that St. John wrote his Gospel in order to supply an account of an early period of the Lord's ministry which the other Gospels had omitted (Eus., *H. E.* iii. 24). It is clear that there had been such a ministry ; and that it was in Judæa.

The Synop-  
tists imply  
an earlier  
Judæan  
ministry  
(a) at the be-  
ginning of  
their story ;

The Synoptics indirectly imply it, by the reason that they give, at the opening of their story, why Jesus came preaching in Galilee. It is because John has been put in prison. That is why it is prudent for Him to withdraw into Galilee (Mark i. 14 ; Matt. iv. 12). He has already, then, become prominent enough in His teaching to come under the menace which has overtaken the Baptist. He will be the next to be attacked. Galilee is His retreat from some more public area in which He stood in danger.

The calling of the first few disciples, who leave boats and nets and home at a sign from Him, is unintelligible without an earlier ministry. (b) at the call of the disciples by the lake ;

He had already encountered the teaching of Scribes and Pharisees against which He warns His hearers in the Sermon on the Mount. And their hostility, already aroused, follows Him down into Galilee. There (c) by His relation to the Scribes and Pharisees,

the first note of opposition, which occurs over the healing of the paralytic, is associated with Pharisees and Doctors who came, not only out of the villages of Galilee, but from Judæa and Jerusalem (St. Luke v. 17). who came from Jerusalem ;

It is the Scribes coming down from Jerusalem who suggest that He casts out devils through Beelzebub, (Mark iii. 22). Again, after the Baptist's death, "there gather themselves together unto Him the Pharisees and certain of the Scribes which had come from Jerusalem." This is the danger of which He is already so keenly aware ; and He, again, retreats in face of it. "Jesus went out thence, and withdrew into the parts of Tyre and Sidon." The withdrawal from Judæa into Galilee has to be followed by a withdrawal further afield in view of a formed hostility which is following Him down into His retreat. (d) before whom He, later, withdraws from Galilee itself.

More and more, as we read the Galilean Gospel, we see that it is a Gospel of flight. He breaks up the crowds which gather round Him. He escapes to lonely mountains ; or to the frontiers of heathendom. There is a peril abroad which He must avoid. His disciples are troubled at this flight, which they cannot understand. An old word of prophecy comes to their help. "He shall not strive nor cry." They have no measure of the peril which has its seat far away in Judæa. The Galilean Gospel is a gospel of flight, a flight which the disciples do not understand,

And when He reveals to them that this flight is only in order that He may go back to face the peril, from which He is now hiding, in Jerusalem itself, they are utterly at sea. any more than they understand His return to face the peril.

Yet the whole key to the Galilean ministry lay here. He is in Galilee, that He may go up to Jerusalem. That is His one absorbing and overmastering purpose. That is the one secret which He has to confide to those specially chosen to receive it. Again and again He Yet this return is the key to the story.



repeats it. "He took again the Twelve and began to tell them the things that should happen to Him, saying, Behold, we go up to Jerusalem." "They were in the way going up to Jerusalem, and Jesus was going before them, and they were amazed; and they that followed were afraid" (Mark x. 32, 33). "And it came to pass when the days were well nigh come that He should be received up, He steadfastly set His face to go to Jerusalem (Luke ix. 51). "And He went on His way, journeying towards Jerusalem" (Luke xiii. 22).

To go to  
Jerusalem  
is to go to  
His death.

Jerusalem  
has given  
its verdict.

To Jerusalem; and to die there. There is no other possibility open, He foresees every detail. He is absolutely aware of the result that is inevitable. He does not go to offer His Gospel to Jerusalem, to give it its chance of salvation. All that is over. The decision has been taken. Jerusalem has given its verdict. It has pronounced irrevocably against Him. If He challenges a decision, then, He knows what it will be.

She has had  
her oppor-  
tunity.

But when  
had she had  
it?  
The Synop-  
tics cannot  
tell.

This is the whole meaning of that careful and wary preparation for His return to which He devotes Himself in Galilee. To go there is to die: there is no illusion about that. Whatever He has to do here on earth must be completed before He makes His great venture, He cannot go until the hour, deliberately chosen, has come. He goes simply to bring down upon His head the judgment which seals the fate of Jerusalem, because "she knew not the day of her visitation." She had had, then, such a day. She had had her opportunity. He had made to her His offer; and had been rejected. There is no meaning in the doom that He pronounces on her, unless that be true. It had been; and, now, it is gone. "Now, it is too late: these things are hid from her eyes."

But when had her chance been given her?

The Synoptics cannot tell; apparently they do not know. They report the mind, at the time, of the bewildered disciples who could not imagine what He was talking about. Yet, simply enough, they report these words of His and His actions, which are totally unintelligible on any other hypothesis. And just once they

allow a cry to break through, which tells the whole story. The lament  
 "O Jerusalem, Jerusalem! how often would I have over Jerusa-  
 gathered thy children together! . . . but thou wouldest lem implies  
 not!" The words cannot, surely, refer to a desire that she had  
 which He never put into act. The judgment pro- had it.  
 nounced, "Behold! thy house is left unto thee  
 desolate," is inconceivable, unless the "visitation"  
 had been an actual fact. The rational interpretation  
 of the words is to take them at their direct value,  
 which precisely fits the situation and the context. He  
 is right in pronouncing a final doom on the city, because  
 He had done His utmost to give to its children their  
 full opportunity: and they had refused it.

And the Synoptics themselves supply the evidence Again the  
 of the reality with which He had already made His offer Synoptics  
 in Jerusalem; for they tell, without a touch of ex- tell of facts  
 planation, of devoted disciples, friends, lovers, whom which imply  
 He already possesses in the city which they have never it—  
 told of His having visited.

How is it that, at Bethany, there is a house where the familiar  
 He can always make His home, with those who passion- circle at  
 ately love Him, and will stand by Him in the day of Bethany,  
 peril? How is it that there is a man with a colt in a the man  
 village near, who will yield it at once to His service at with the  
 the word, "The Lord hath need of it"? (Mark xi. 3). colt,  
 How is it that a man, whose very name they fail to give,  
 is so loyal in his faith, that in the very darkest hour he the owner  
 will keep an upper room ready for Him at a moment's of the upper  
 notice? Who is this with whom He can trust Himself room,  
 to communicate, just when all the world is against  
 Him, by a pre-arranged code of signals? "Go ye  
 unto the city and there shall meet you a man bearing  
 a pitcher of water. Follow him: and wheresoever he  
 shall go in, say ye to the good man of the house, The  
 Master saith, Where is the guest-chamber where I shall  
 eat the Passover with My disciples? And he will show  
 you a large upper room, furnished and prepared. There  
 make ready for us" (Mark xiv. 13). How did Joseph the faith of  
 of Arimathæa arrive at his belief? Joseph of  
 Arimathæa.

Obviously the Master finds Himself at Jerusalem  
 among a circle of devoted adherents, of whose origin  
 the Synoptic Gospels have nothing to say. He has



been here before; and they did not know it. This, alone, interprets and justifies the intense preoccupation of the Lord with the exact details of the death that so certainly lies before Him. This, alone, enables us to enter into the full significance and stress of the reiterated formula, "Behold, we go up to Jerusalem," "He set His face to go to Jerusalem," "He was in the way going up to Jerusalem." All the Synoptics give a threefold repetition of this saying. All of them agree that there arrived a time in their discipleship which was characterised throughout by this one motive. "Then began Jesus to say to them."

St. Luke's story connects special reminiscences with this approach to Jerusalem.

St. Luke adds a special set of reminiscences which he has collected, all of which he strings together under this general title. "He was in the way going up to Jerusalem." He does not appear to know how else to group or place them. In one of them, we find ourselves already at the village where Martha and Mary lived, which we conclude to be Bethany (Luke x. 33). If so, we have practically reached Jerusalem. Yet, as if unaware of this, the Evangelist still continues to speak of our Lord as drawing nigh to Jerusalem, as if He never quite reached it, and this even though some of the stories look as if they belonged to the place itself. "A certain man went down from Jerusalem to Jericho." "And they told him of the Galileans, whose blood Pilate had mingled with their sacrifices" (Luke x. 30, xiii. 1, 4). And he, in return, refers to the falling of the tower of Siloam. He seems to be breathing the air of the city. But the Evangelist knows nothing of an actual presence of the Master in Jerusalem, until the great entry from Bethany. Up to the historic moment He is only "going up to Jerusalem," "setting His face to Jerusalem," "drawing nigh to Jerusalem."

Knowing nothing of previous visits to Jerusalem, the Synoptics do not explain the final catastrophe.

This represents the Synoptic limit. The authors write as reporting the mind of those who, at the time, knew of nothing more. And, therefore, they do not really ever explain the catastrophe which they narrate. They are not in possession of those previous events which had determined it.

We have to go outside the Synoptic story to make its

drama intelligible.<sup>1</sup> Here, then, is the pathos and the tragedy of the story of the Galilean mission. The drama has its focus, throughout, in Jerusalem. He is only in Galilee at all, because He is under menace in Jerusalem. His dominating purpose is to plan His return to the fatal city, where His death is already a foregone conclusion. He goes to Jerusalem as One who has already made His offer, and whose death has been morally decreed.

This is the tragedy of the Galilean story. It is dominated by His purpose to return to Jerusalem, to His death.

The only alternative is the suggestion of Schweitzer that He, in desperation at the delay of the coming of the Kingdom, goes to Jerusalem to provoke and invoke death, and so to force the crisis.

Schweitzer's suggestion that He provoked death to force a crisis is wholly alien to His mind.

It is difficult to conceive a policy so alien to the mind and spirit of Jesus, as they are reported to us. He is always collected, sane, steady, reasonable. There is nothing in Him of the violent, headstrong enthusiast. The other account hangs together at every point. It brings the whole story together into an intelligible whole. It explains the many indirect indications of such a previous ministry in Jerusalem, which the Synoptic story carries in it unawares.

Nor is it only the Synoptic story which this earlier ministry serves to explain. It also satisfies our natural and reasonable expectation which, without it, would be uncomfortably disappointed.

The above theory not only harmonises the Synoptic data.

For it would be strange indeed, if One who deliberately set Himself to evoke Messianic hopes, and to announce the coming of the Kingdom, should have abstained from delivering His message in a spot sacred to the tradition of the King, and in the sacred home of prophecy. It would be strange if He had done this who, even as a boy, at the sight of Zion, and the Temple of the God of Israel, had been so overmastered by the impression that He had forgotten mother and home in the exaltation of being about His Father's business, in His Father's house. It would be strange if He who wept over the city had never sought to win it.

It would be strange if He had not made the Messianic appeal at the home of the national religion ;

And parable after parable would lose half its force if He had only come to Jerusalem to pronounce its

if He wept over a city which He had never tried to win.

<sup>1</sup> The whole of this problem of the ministry in Jerusalem is carefully and convincingly treated in Richmond's *Gospel of the Rejection*, on which I have largely drawn.



Cf. also the  
parable of  
the vine-  
yard,

judgment. There must have been some moment at which the owner of the vineyard had made his tender appeal, "They will reverence My Son," before the decree went out that the vineyard was taken from the rebellious husbandmen and given to others. There must have been a moment when the invitation went out from the King to call them that were bidden to the marriage—his select and chosen friends who belonged to the inner circle.

and the  
stone re-  
jected by  
the builders.

There must have been a time when the builders rejected the stone which was to become the head of the Corner, before the fatal hour when already the sentence had gone out against them, "Behold, your house is left unto you desolate"—"The Kingdom is taken from you." "On whomsoever this stone shall fall, it shall grind him to powder (Matt. xxi. 37-44).<sup>1</sup>

It is impossible that these last words of doom should be the first words He had addressed to the central authority in Jerusalem itself. They had had their opportunity. As Mr. Richmond argues, He who allowed men to hail Him as Son of David, had not failed to make His claim in the City of David. The successor of the Prophets had not failed to bear His witness at the heart of the national life and the national religion.

There must  
have been  
a ministry  
at Jerusa-  
lem, a minis-  
try attempt-  
ed before  
the Galilean  
Ministry  
began.

On every ground, by virtue of all the converging evidences, there had been a ministry in Jerusalem; and the Synoptic Gospels make it certain that this ministry had been attempted before the mission in Galilee had begun.

Now, it is the Fourth Gospel which alone tells us what this ministry was, and when it happened.

The Fourth  
Gospel tells  
the story of  
this minis-  
try.

This exactly corresponds with the tradition recorded in Eusebius, and we can see why this ministry in Jerusalem met the purpose with which we have conceived him to be writing.

<sup>1</sup> Cf. Richmond, *Gospel of the Rejection*, p. 26.

## INTRODUCTION II

THE nature of the process through which the Synoptic Gospels arrived at their present form and were confined to their present limitations is still in the hands of the critics. The conditions which produced them are complicated and remote. We have yet much to learn as to the method by which the materials came together. But the time has nearly come for something like a direct verdict on the character of the Fourth Gospel. Here is a single and complete phenomenon, challenging decision. It stands absolutely alone : its claims and its significance are without a parallel. It is intensely personal, distinct, separate. It has a style of its own ; a temper, an atmosphere that are unmistakable. In spite of every possible effort to break it up into a variety of component parts, it remains stamped with an identity, an individuality, which possesses it from end to end. In so unique and entire an effect, a unique and single cause must be found. No origin can be adequate to account for it that is not absolutely original and authoritative. Once and once only was such a thing done. Who is there who could do it ? That is the challenge that cannot be evaded.

The question of the Fourth Gospel is ready for an answer.

The Book stands there, in its supreme distinction, demanding a decisive explanation.

And every conceivable explanation has been attempted : and all possible alternatives have been sifted and discussed. All the historical materials for the work have been passed under every available form of scrutiny. Each criticism that we take up does but work, again and again, over the familiar ground we know. Shall we ever be in a better position than we are now, for arriving at a decision ? Are not all the issues before us, exhibited and analysed and arranged by the most careful study of which Criticism is capable ?



And, now, what are we going to say ? The time has come ; we ought to make up our minds.

Take the Book itself. What can we make of it ?

Passing over  
the external  
evidence,

look at the  
Book itself,  
in the light  
of Ramsay's  
tests of a  
genuine  
document.

The external evidence as to the origin and authority of the Book is singularly strong and full, subject only to the possible hesitation between John the Apostle, and John "the Disciple" or "Elder," which may colour the earliest notices of the authority. But no external evidence, however forcible, can do more than compel assent, or silence objections. It can never create a living conviction. And I propose, therefore, to leave it alone for the moment, and to confine myself to an examination of the Book itself in the light of those tests which, according to Professor Ramsay, serve to distinguish genuine from spurious documents. The advantage of these tests is that through their application we enter into the very soul of the Book itself, and so gain intimate insight into the realities of which it treats, as well as a living personal conviction concerning the grounds of its validity.

What then are the signals and tests of a genuine work ? I venture to take these from a striking passage<sup>1</sup> of Professor Ramsay's :

"There are some documents whose falseness to the period to which they profess to belong has been clearly demonstrated. All such documents have certain well-marked characteristics. Some purpose or intention of the writer is obvious in them ; and above all, nothing, or next to nothing, for the historian's purpose can be inferred from them. They have no reality or life beneath the surface ; or, to put it in another way, they have no background on which, by closer inspection and minuter study, other facts and figures can be seen to move. They attest some single fact in view of which they were composed ; but they give no further evidence to aid the historian. The personages are mere lay figures : they have lived no life ; they have no part and no historical surroundings. But there is another class of documents, whose spuriousness would cause a serious

<sup>1</sup> *Church in the Roman Empire*, p. 178.

loss to the historian. Such documents suggest a real story underlying the superficial facts: the characters are living men, whose real experiences in the world have caused the facts which appear on the surface; and from these facts we can work back to their past experiences, their surroundings, the world in which they moved. I know no case in which it has been demonstrated that such a document is spurious."

Here then, are our tests. In the genuine documents, it will be found that—

I. The facts recorded on the surface must emerge out of real experiences of living characters, so that—

II. We can work back from the surface facts to the underlying story which they reveal.

Now, I would ask whether, if you were searching round the whole world of literature for a book to illustrate the process which the Professor here describes, you could find any instance so complete, or so full, as this Gospel attributed to St. John?

I. For I am certain that, the closer our study of the book, the more convinced shall we become that it is absolutely incomprehensible except as proceeding from, and revealing, the peculiar experience of a personal character. At every turn, the reader finds himself forced back upon the personal element, to interpret the structure, the arrangement, the connection, the suggestions, that make the book what it is. This personal equation is no accidental appendage. It possesses and pervades the whole; it underlies every incident; it breaks through every turn of the language. A crowd of minute phrases have no value except what they derive from their living connection with the writer whose witness they embody. It will be the main object of this Introduction to make good what is here asserted: and to exhibit the accumulative force of the evidence unconsciously supplied.

And, first, let us see how vitally and essentially this personal element enters into those occasions on which he makes direct and conscious assertion of his value as an eye-witness. There are three special moments at which this personal claim of the eye-witness culminates, and challenges recognition.

No book answers these tests as the Fourth Gospel does. I. It is incomprehensible without the personal element which possesses and pervades the whole story.

There are three passages where the personal claim of the eye-witness culminates,



(1) The  
pierced side  
(xix. 35).

(1) One is at the sight of the lance, thrust into the side of the dead Christ on the Cross, at which there flowed out blood and water. At this point, the emotional intensity of the writer, generally so reserved and controlled, breaks through his story: and he stops to make an emphatic and formal assertion. "And he that hath seen hath borne witness, and his witness is true; and he knoweth that he saith things that are true, that ye also may believe."

There are some peculiarities in the form of the statement, such as the speaker's specification of himself as *ἐκεῖνος*, as if he were pointing to himself from outside; but any difficulty caused by this oblique reference to himself vanishes in face of the alternative of supposing a reference to anyone else. The emphatic appeal to some unknown and unnamed witness, at such a momentous crisis, when the authority introduced is evidently intended to be direct and overwhelming, would be so pointless that the suggestion dismisses itself. The only conceivable alternative is that suggested by Dr. Abbott and Dr. Sanday, that *ἐκεῖνος* represents an appeal to our Lord. "He who is above: He who is the sole authority and Lord: He, before whom we stand and speak: *He*, the only one, knows that I am speaking the truth." The suggestion is attractive. But, then, it leaves the personal appeal of the eye-witness to the authenticity of his statement untouched: indeed, it is emphasised. But, attractive as it is, it hardly carries conviction. The justification of the form used is given in Westcott's *Introduction to St. John*, pp. xxv-xxvii, and most convincingly in Dr. Drummond's *Character of the Fourth Gospel*, p. 380. P. Loisy sees clearly enough that the only natural way to take the passage is to eliminate the idea of any third person, and to accept the witness and the writer as one man. How, indeed, is any other course imaginable?

But now, if this is so, consider the singularity of the point at which this solemn asseveration is made. It is at the sight of the blood and water—a sight in which (as we gather from the author's Epistle) he sees the symbolic expression of the deepest life of the Church.

Now, how did he arrive at this suggestion? How was he led to such a mystical interpretation? Is it conceivable that he started from the side of the mystical interpretation, and, desiring to symbolise the outflowing of Eternal Life through the two Sacraments in the Church, created the incident in which he embodies it? (Cp. Loisy.) But what a strange, impossible incident to create for the purpose! How remote! How far-fetched! How incidental a detail! The very form of the incident belies the supposition: for it reverses the obvious order of the Sacraments, and puts the Blood before the Water. If the imagery created the fact, it would at least fashion it in obedience to the purpose for which it made it. And why, at this special moment of the Crucifixion, should the thought of the two Sacraments have occurred to the writer? There is no conceivable link by which to bring them in. There is nothing that could make it natural, or reasonable, for him to desire to refer to them just then. Nothing—unless the *fact* occurred; and he saw it. Given the fact, and the startled sight of it, then the mind had its material, and could brood over this or that deep significance to be found in it. Those significances may, then, become the dominant interest on which the writer would arrest attention. But, without the fact itself, without the strange and sudden detail, there is nothing to suggest the train of thought. It is wholly unaccounted for. The very smallness of the detail intensifies the necessity for the actual occurrence, in order to bear the immense emphasis laid upon it, and the profound meaning extracted from it. Why select just this unimportant and momentary incident, as the occasion of this solemn expression of personal witness, unless it had been an experience charged with some momentous significance for the special person concerned, just as so often, in our own experience, at an intense crisis, some tiny incident, of no particular importance in itself, starts into abrupt and inexplicable prominence, and gathers into itself the entire actuality of the scene? If the writer did find himself startled into some crisis of emotion by the swift rush of blood and water following the withdrawn lance; if the sight was so rooted in



his memory that it could never be excised ; then, it is perfectly intelligible and natural that he should be found half a century afterwards, brooding in an Epistle over what the sight might mean ; and detecting in it the suggestion of the Sacramental life. But the very remoteness and strangeness of the mystical interpretation given betrays the absolute necessity of the fact.

It is at a point like this that we can best appreciate the difficulties of any counter-hypothesis. Let anyone turn to Père Loisy's exposition, which is one of the most brilliant examples of his method ; and he will recognise the inherent incredibility of the position taken. He supposes the writer to be a devout believer, who has no regard for actual facts, but who is engaged in portraying the true faith of the ideal Disciple, and is creating the scene which should correspond to what he now believes about Christ and His gift of eternal Life through the Cross. The person introduced into the scene is an ideal creation of his own ; he hardly knows now whether it is himself, or another, whom he pictures as present. For him, all attention is absorbed, not in what may have actually happened, but on what the scene on the Cross has become to those who can apprehend it in the perspective of spiritual faith. Such faith lives as it now lives, by the power of Baptism and Eucharist ; and these twin Sacraments must date their efficacy from the Death on the Cross. They must be seen issuing from Him who died. This spiritual necessity is ample to explain the picture of the incident.

Now could any improbability go further ? Remember, there is nothing to force forward the thought of the twin Sacraments at that particular juncture, except the incident. There is nothing whatever to explain how the thought of the Sacraments threw itself out into an incident so curiously precise, minute, and unlooked-for. And the order (Blood and Water) shows conclusively that the thought of the Sacrament was not the primary ruling conception. Remember, too, that the writer does not give the slightest passing hint of the Sacraments, which alone are supposed to occupy his

mind, and is satisfied with fixing attention solely on the curious fact, to which he calls attention by serious and emphatic asseveration of his claims to have actually seen it. We may gather from his Epistle what it was which, as he brooded over it, made that little incident so strangely pregnant for him; and why it is, therefore, that he gives it, in his story, this unaccountable pre-eminence. But, as it stands, it is the fact itself on which his stress falls. "It happened; and I saw it."

The like argument applies with equal force to the two small prophecies attached, both of which, as Loisy rightly observes, fall within the solemnity of the great asseveration:

(i) "A bone of Him shall not be broken."<sup>1</sup>

(ii) "They shall look on Him whom they pierced."<sup>2</sup>

Now, on the supposition that it is the prophecies that create the stories, not the stories that evoke the memory of the prophecies, consider where we are. These are not words which leap to the eye out of the old Scriptures. They are not to be distinguished from hundreds of other statements. Nothing about them would suggest the necessity of a positive fulfilment. There was no special fear or likelihood of our Lord's bones being broken. Such a fear makes no appearance in the other Gospels. Nor was there any haunting imagination of a pierced Messiah, that would tend to create a correspondent incident. But if it had been true that there had been imminent risk of our Lord's legs being broken to assure death, and that it had mercifully been frustrated, then, no doubt, the old words might well leap to the lips of a man who had seen it. The likeness to the Paschal Lamb would flash into his heart. But the incident itself is essential in order for us to arrive at the suggested analogy.

So again, if the witness saw the side pierced, then the words might start out from their context in Zechariah: "they shall look on one whom they have pierced." But nothing short of the actual sight seen could have disentangled these words, and singled them out, and lifted them into this otherwise inexplicable prominence.

<sup>1</sup> Exod. xii. 46; Ps. xxxiv. 20.

<sup>2</sup> Zech. xii. 10.



(2) The visit  
to the Sep-  
ulchre  
(xx. 3).

(2) Now, to turn to the second special incident at which the personal experience of the writer challenges recognition, and constitutes the sole interpretation of the emphasis given. It is the moment at which the two men, Simon Peter and "the other disciple," ran both together to the sepulchre, to verify the report of Mary Magdalen. The detail, here, of the running has no interest whatever, except what it derives from the personal element involved. It is profoundly interesting, if it is the record of the actual fact, as it stamped itself, in its minuteness, into the heart of the man for whom it was the moment of all moments, when belief in the Risen Lord first flashed in upon his soul; but on no other hypothesis whatever. Why, otherwise, could it matter that he outran Peter; got there first; stooped down; saw only the linen clothes, and not the napkin laid by itself; was afraid to go in; had not yet received any rush of conviction? And why, otherwise, is it worth telling that he did pluck up heart to follow Simon, when he came up and went in; and that then, at the sight, somehow, of the napkin that had been about the head of the Master, as it lay, separated from the linen clothes, rolled up in a place by itself, faith woke at a blow, and "he saw and believed"? Here is the direct challenge home once more. The story arrests and concentrates attention upon a detail that is meaningless, if it is not personal, a personal witness to a fact seen.

(3) The testi-  
mony to the  
writer at  
the end  
(xxi. 24).

(3) Yet again, at the close of the Book, we are brought straight up to the same arresting challenge. The entire authority of the witness given is reasserted, as lying with a disciple who had seen and had told what he had seen. A circle of believers, standing round, give their word for it. They join in to corroborate the fact that the speaker, who is bearing his witness, is indeed such an eye-witness. And what is the moment at which he breaks in, to assert his claim, and they, to endorse it? It is a moment in which the accepted version of a saying of the Lord's about this very eye-witness has come up for revision. The facts were beginning to make it look doubtful. For it had seemed to imply that the disciple would not die before his

Lord returned. Yet evidently there are reasons for asking whether the saying must have involved this, Did it precisely go as far as that? Were not its terms more ambiguous? The disciple himself appears to be anxious to recall attention to the original form. The Master had not actually said that He should not die: but only that it was to be left an open question whether He should so tarry alive, until His coming again, or no.

Is it possible to read these words without feeling that the question is still open, as the words are written? We are carried back to a moment when the obviously approaching death of the man about whom the saying went abroad had forced men to ask themselves what had actually been said: and to prepare for another solution than the one with which they were familiar. What if he were, after all, to die, before the Lord came? Would the Lord's word be falsified? No! For, if the words are carefully noted, He has left the issue undetermined. And that is as far as they can get. They are not yet prepared to say what the end will be; only they are prepared for either alternative. This is the most natural interpretation of the curious suspense in which the record leaves us hung, as it closes in this mood of hesitation. And there is no other interpretation that will explain the intense personal interest taken in the problem, and the emphasis which makes it an adequate close to the whole record. It embodies a brooding anxiety which could only be natural if the witnessing disciple were drawing towards death, but not yet dead.

These are the three salient moments on which any natural and reasonable interpretation of the text forces us back on the personal experience and personal interest of the writer, as the sole cue to the form and character of the expressions used. The curious occasions which he selects for dwelling, with peculiar emphasis, on his own intimate concern with the witness given, refuse to explain themselves on any other hypothesis. Unless they belong to a particular and memorable individuality, into whose vital experience they have passed, so as to acquire that unique significance which belongs to that which has been our very own, and has become part

These can only be explained naturally as part of the writer's personal experience.



and parcel of ourself, their emphatic selection remains forced, artificial, in the air. We are drawn to invent for them some elaborate and unnatural origin, which cannot be more than guesswork, and is beyond the reach of proof or criticism.

II. Also we can work back from the surface facts to an underlying story.

There emerges a whole world of national and local life,

II. The Book also answers to Ramsay's second test : we can work back from the surface facts to an underlying story.

Not only does the work record the inner experiences of the writer, but behind it and within it emerges into light a whole world of national and local life, breathing, vital, manifest. We are carried back into the thoughts, hopes, feelings, fears, that shook the crowds in the streets of Jerusalem, or by the waters of Jordan, or on the Galilean hills, at a particular moment in their national story. We can feel them swaying to and fro under passions that have long ago perished, round problems that no longer exist, till the tiny provincial hubbub stirs again. The jealousies, the injustices, the narrownesses, of local coteries, of rival sects, and of paltry traditionalisms, become alive to us. We are made aware of the differences between Galilean and Judæan ; of social divergences ; of sayings, and habits, and modes of arguments, and taunts, which had once been natural and instinctive. We are made, e.g., to feel the sting that lies behind "Thou art a Samaritan, and hast a devil." "How can any good thing come out of Nazareth?" "Search and look ; out of Galilee ariseth no prophet." There may be questions concerning the exact significance of the expressions : but at any rate they hold in them the passion of old days, when the scorn of Judæa for Galilee was felt as an instinct, and ran in the blood. The name of Nazareth carries its own condemnation with it. Everybody is expected to be sensitive to its damaging reproach. No explanations are needed. Jerusalem wins its case by a sneer that is an argument in itself. The Church has moved far away from these narrow and vehement local prejudices at the time when their record is being written, but they stir again in these flying retorts.

From end to end the Gospel is a very storehouse of

minute memories, out of which we can construct the nature of the religious life at that day; the varieties and changes of the popular Messianic expectations; the movements and currents of religious thought: the influence of customs and prejudices. The references to this underlying life and its institutions are inevitable. The language teems with them, spontaneously. An old world, of a very marked type, covering a very limited area, confined to a particular date, all revives before us as we read. We are back in its cramped horizon: we feel the sway and swing of its anxieties, the motion of its hopes, the passion of its disappointments, the critical agony of its decisions. We are tossed to and fro with it, as it passes under the terrible strain of its "visitation." We follow, stage by stage, along the drama of this national tragedy. We are led down to peer into its inner motions. We are shown its strange surprises, its actions, its reactions, its sudden collapses, its final crystallisation. It is a living process at which we gaze. We are inside it. We take part in the solution of the crisis. It is made as vivid as if it were our own.

And then we are to remember that all this popular life, so vitally portrayed, had disappeared off the face of the earth, years and years before the earliest date at which this book can possibly have been written. It is all dead and buried, "Dust and ashes, dead and done with." Jerusalem had long ago been destroyed. There are no Feasts to which the Galilean peasants troop up. There is no Messianic Hope stirring in waste Judæa. There is no High Priest or Sadducee, no Pharisee or Scribe, lording it, with honoured authority, in the Courts of the Temple. There is no peaceful security for Jewish Nationalism under kindly Roman centurions, as in the days herein remembered. It is gone as a dream. It cannot be studied: and so portrayed. No one now knows it, but those in whose memories the dead Past lies stored. But here it is in its rich and manifold vitality: so that we can feel the very beat of its pulses.

This you will find given back to us, as it only could be given back if it were done out of the bones and blood

which had disappeared years before this Gospel could have been written.

The writer concentrates



attention on  
the actual  
facts,

of a living man's memory, but I want now not so much to prove this characteristic of the book as to show how it bears on the motive with which it was written. The important thing is to note how profoundly it is coloured by this interest in these past experiences. Back upon the actual facts the attention is concentrated. It is the old story of how it happened, which the writer is absorbed in telling.

though he is  
writing for  
Greeks, to  
whom all  
this life was  
alien;

Now consider how remarkable this is. He is speaking, obviously, to a circle that is wholly Greek. All through the Gospel Judaism, and "the Jews," with "their laws" and "their customs," are an utterly remote and alien thing. They lie outside the Christian experience. The term "the Jews" embodies the spirit of concentrated hostility to that which is of Christ. These new hearers have never belonged to it: its problems are far away and unmeaning: its discussions and agitations have long been obsolete. It had never been touched by their Hellenic mind. It lay completely aloof from their literature and their traditions. They were themselves in the turmoil of a thousand speculative questions and influences, which swept over their faith and shook and unnerved them—questions and influences such as never had appeared within the horizon of those Judæan or Galilean experiences. It was under the storm and stress of their intellectual agitation that they turned to this aged teacher still lingering in their midst, on the edge between life and death, to receive the reassurance that their souls desired.

whose diffi-  
culties were  
speculative  
and intel-  
lectual.

He meets  
them by the  
old, ap-  
parently ir-  
relevant  
facts,

And he, in order to reassure, in order to meet their new demands, in order to solve their speculative doubts, simply carries them back to the old days before these doubts and difficulties had ever been felt. He leaves wholly aside their philosophical questionings, and occupies himself with the curious and temporary and purely local disputes which had, once, hotly engaged the attention of Galilean peasants and fishermen in the excitement of the Baptist's appearance by Jordan: or had shaken the little Synagogues dotted about the towns near Capernaum. These disputes turned round minute details of the popular interpretation of Messianic expectation; or round petty minutiae of Jewish legalism;

or touching the things that might or might not be lawful on the Sabbath day. All such Sabbatarianism had long ago ceased to have a meaning for those to whom the author wrote: the Messianic expectation, as it then stood, the fervour of excitement round the preacher by Jordan, were ancient history, almost unintelligible to those who stood so far outside the atmosphere in which such things were possible. Yet, these are the things that he sets himself to tell. These are the matters that he deliberately sets himself to recover and to relate with exact precision, with extreme minuteness of reference, with anxious accuracy as to the order of events and the exact condition of mind which accompanied them. He is bent on explaining what was understood at the time, and what was learned afterwards. He is extremely sensitive to the right succession and growth, both of understanding and of misunderstanding, through which disciples and opponents passed. He is keenly alive to the variety of mode and route by which each separate disciple arrived at his final conviction: and he is equally keen to exhibit the gradual process by which the varying elements of opposition came slowly together, and fused into the final fatal judgment. He lingers lovingly over tiny incidents that were of no weighty importance at all, except through their having become imbedded in a personal memory. That memory has retained them with a tenacity that comes solely from the intensity of the emotion with which they were primarily received, and from which *now* no wearing work of time can ever avail to dislodge them. Instance after instance will appear of this temper, if we follow the book through. It is enough for the moment to recall especially chapter i., from v. 29 to the end, with its emphasis on the mere notes of days and hours. "The next day" (v. 29). "Again, the next day after" (v. 35). "It was about the tenth hour" (v. 39). "The day following" (v. 43). "And the third day" (ch. ii. 1).

details of  
personal  
memory;

e.g., i. 29-  
43; ii. 1;

There are several instances in which he notes a fact down, because it is a fact, and he always remembers it. "He went down to Capernaum, with His mother ii. 12; and His brethren, and abode there not many days."



No doubt, this comes in to supply the first touch of His connection with the Capernaum which was His habitual home in the Synoptic story. But, as it comes in our Gospel, it is there for no reason that belongs to the purpose of the writer. Nothing happened in the few days at Capernaum. It is simply an incident thrown in, associated somehow with the moment in the writer's memory.

iii. 25;      There is the notice of the subject of discussion between John's disciples and a Jew. "It was about purification." Nothing else is told us. We hear no more of how the discussion went. There is no motive whatever to be traced for its introduction. Simply, it would appear, the writer recalled the moment that he is going to describe, he somehow remembers that they had been talking about a rite of purification.

vi. 22, 23;      And take, again, the amazing trouble taken to explain how there were boats enough to carry the people back over the Lake of Tiberias, on the morning after the feeding of the five thousand, though, on the evening before, there had only been one boat on the shore. The storm of the night, against which the disciples had so hardly fought, had driven them in. "The day following, when the people which stood on the other side of the sea saw that there was none other boat there, save the one whereinto the disciples were entered, and that Jesus went not with His disciples into the boat, but that His disciples were gone away alone (howbeit there came other boats from Tiberias nigh unto the place where they did eat bread, after that the Lord had given thanks)." Yes! But what is the intimate interest of all this? None whatever, except the writer's actual interest in the way that it happened. It is a piece of personal memory, pure and simple; and serves no other end. Yet one or two of such instances are enough to dispose, finally, of the ideal and symbolic account of the Gospel's origin. There is no room for idealism or symbolism. The mere fact has its own value, to the personal experience that it embodies.

x. 22;      Take another instance. "It was the Feast of the Dedication, and it was winter: and Jesus walked in Solomon's Porch." The three view-points hang to-

gether. In recalling the scene, he cannot but recall the place, it was in Solomon's Porch; for there Jesus had sought shelter from the weather, for it was winter: and the reason that they were up in the winter was that it was the Feast of the Dedication, a Maccabean Feast outside the Mosaic regulations. Feast and weather go together: just as Christmas stands to us for winter, or Easter for the early spring. The Feast, in this instance, only comes in to explain the cold. And there the whole business ends. Nothing that occurs in the dispute turns on the place, or the weather, or the feast. It is simply jotted down out of the memory.

Many little notes of the kind could be given. It will be enough, perhaps, to notice the four famous spots mentioned by this Gospel alone, and otherwise forgotten, for their very insignificance. These are "Sychar," where the well of Jacob was; Bethany beyond Jordan; Ænon near to Salim; and Ephraim, to which our Lord retired after raising Lazarus. Now there is probability enough that all four places can be traced. There is evidence enough in each case to justify very reasonable suggestions. But it is not on this evidence that I would look; but, simply, on the fact that the writer has given these four names as the sites of scenes that he desires to recall. In no one case does the site matter. It lends no additional weight to the story. As unknown names they are not authoritative; they do nothing to enforce likelihood, and to impress belief. They are too minute and unimportant for any traditions to have taken the trouble to preserve them. If a man wanted to give emphasis or verisimilitude to his story, he would have taken names from the accepted traditions. There are many that would have done. But these four names serve no intelligible purpose at all except on one hypothesis—that the personal memory of the writer held in it details too small for history to have noted, and that it finds it absolutely impossible to tell its tale without these details of locality emerging. They are an ineradicable deposit. That is all. And the way in which they are introduced entirely corresponds with the hypothesis of their origin. They drop, without any sign of being elaborated or forced. There

the gratuitous mention of Sychar, Bethany beyond Jordan, Ænon, Ephraim;



is no straining at unnatural exactitude, no conscious aim at work. They drop from the pen. They are there. How else? How easy is the mention of the reason why the Baptist went to Ænon: "there was much water there." It was a place of living fountains, there is the instructive explanation which the mention of the place evokes.

iv. 6, 28;

The fourth chapter of the Gospel, telling of the talk with the woman of Samaria, is full of tiny characteristics of this kind. "Jesus sat thus on the well." The writer, perhaps, illustrated what he could never forget—the tired attitude of the Master, in the heat of the midday. "She left her waterpot." They saw it lying there when they returned: a very vivid touch, yet made without an effort. But still more noticeable is chapter xi.,

xi.;

in its dwelling with precision of detail on the two days that Jesus abode still before moving: the four days that Lazarus had lain: the fifteen furlongs that lay between Bethany and Jerusalem: the exact spot outside the town where Martha met Jesus: the difference between the action of the two sisters, combined with the identity of their appeals—"Lord, if Thou hadst been here my brother had not died": the repetition of the vehement convulsion in our Lord: the sight of the dead face bound with its separate napkin. All these details start out of the intensity of the situation and have no value except that which belongs to them

ix.;

as the minute moments of an engrossing dramatic episode. So, again, above all in the famous chapter ix., we find him revelling in the exactitude of fact as such. The whole story of the blind man, and of his slow apprehension of faith, is, obviously, of unflagging interest to the recorder. It is imprinted indelibly. He dwells upon it with special delight. Yet why? What has it to say to these ardent Gentile converts, in some heated controversy of their own day, eager over the subtle idealities of Gnostic speculation? Its significance, its interest, belong to the hour at which it occurred: and to that alone. In its precise context, it hit, with some peculiar impact, on the growing devotion of that little band of disciples, which knew so little of all that lay ahead. It told, with some special force, on the gathering

hostility of the Pharisees. To the mind of the writer, who remembered it so well, it had always appeared to be a sort of turning-point in the crisis. You could not exactly say why. That is the way of things, when personalities are concerned. For him, this incident stuck, while others, equally important, perhaps, dropped out. For him, it had always seemed to be strangely typical and illustrative. He could never forget the slightest detail of it. There it was. It is his favourite story. He can never deliver his record, without telling this incident at full length.

Perhaps this minute exactitude, so natural and instinctive, surpasses itself in the marvellous touches by which he records the attitude of the beloved disciple, as he threw back his head to whisper the terrible question to the Master which his friend had driven him to ask. He was already lying on the breast of Jesus, not in the most honourable though the most favoured place at the feast : and, in order to put the question, he had but to fling his head back upon the breast, and look up into the Master's face. This carries surely an irresistible touch of reality which is, really, final.

So again, the number of the fish caught in the famous draught is an hundred and fifty and three. If any symbolic meaning could be discovered in the figures, we should regard it as a well-known mystical manœuvre to throw out ideas in numbers. But what if no possible symbolism can be detected ? It may be still more convincing to note the unexpected statement that Simon Peter cast his coat about him, just when we might expect him to throw it off, in order to jump into the water. This is a strangely natural bit of memory of fact. He put it on : for he was naked.

And then finally, for sheer adherence to fact, there are no chapters more noticeable than those which relate, yet once again, the details of the Judgment and Crucifixion. All the Gospels are aware of the value of fact here. All set themselves to give this momentous drama at full length, and in exact detail. But the Fourth Gospel elaborately sets itself to give a more correct exactitude to the record. It explains the first hurried removal of the prisoner to the house of



Annas, the chief of the High Priest family, before his more formal examination in Sanhedrin by Caiaphas. This is done, apparently, solely for the sake of accuracy. No symbolic motive can be traced here by the keenest allegorist. The accuracy appears to be due to the special opportunities, open to the writer, of intimacy with the High Priest's house. And it is this intimacy again which enables him to supply the links by which Simon's threefold challenge came about. The maid who had opened the door to him was the first to recognise him: and to spread the suspicion to other servants in the firelight. The third attack came from a kinsman of Malchus, whose ear Simon had cut off. Each slight touch is eminently natural and it supplies an instinctive explanation of the facts. There is moreover the precise knowledge of place: "the Pavement" known to the Jews as "Gabbatha;" and of the reasons why the Jews could not go inside the judgment hall for fear of defilement before the Passover.

All these points are of value solely from the point of view of reality. Apart from their worth as actual details, they have no significance whatever.

All this helps  
to dispel  
the con-  
ventional  
illusion

Now this shows us plainly the sort of man with whom we are dealing, and the mind with which he has set himself to his task. It will be well to dwell upon this a little: for it will clear off the conventional illusions about him and his book, which still obscure from us the real state of the case.

Allow me to recall these illusions.

that we have  
here the  
Greek spirit  
idealising  
the primi-  
tive Jewish  
Gospel.

The tradition is strangely strong in its hold upon us, that we are here in presence of the Greek spirit, idealising the primitive Jewish Gospel. It is Alexandrian Hellenism at work (we are told), giving a transcendental valuation to the plain historical narrative of events, which the Synoptic writers were satisfied to record. In such a treatment, the mere facts are subordinate to the speculative and theological interest. We move in the region of ideas. Our parallels, our atmosphere, are to be sought in the environment which creates a writer of the type of Philo.

The Gospel  
is a deliber-

Now consider, over against this conventional tradi-

tion, what we have already noted in the book. It is essentially, in its radical and constructive purpose, a deliberate return upon the actual events, upon the original story. Its primitive method of solving speculative doubt is to drive us back upon the things which once happened, upon the actual experiences of the writer. These experiences, however minute, however uneventful sometimes, however incidental and peculiar and temporary, have an inexhaustible value for him, simply in their character of living experiences. The historical details are what he clings to ; and in relating them he affects to be far more precise and scientific than the Synoptic writers. They are singularly vague and loose in their report. They seldom can fix the spot on which anything happened : or the name of the person who spoke. They can hardly ever be relied upon for the order of events. It is the writer of the Fourth Gospel, who can go beyond their casual " One of the disciples said " and specify " It was Andrew," " It was Philip," " It was Thomas," " It was Judas, not Iscariot." It is he who can note the place where a word was spoken : or a work of wonder done. " This beginning of signs did Jesus in Cana of Galilee." " This is again the second sign that Jesus did when He was come out of Judæa into Galilee." " These things said He in the synagogue as He taught in Capernaum."

ate return  
upon the  
actual ex-  
periences.

He is actu-  
ally more  
precise,  
more con-  
cerned with  
the facts  
than the  
Synoptists.

He amplifies  
and explains.

Above all is he authoritative on the Judæan ministry. And here his significance is decisive. For let us remember the problem is, not how can the Synoptics be induced to allow for a ministry in Judæa preceding their own narrative in Galilee ; but that they are perfectly unintelligible without it. Without the Judæan ministry they fail to account for their own story. Matthew tells us, for instance, that Jesus withdrew into Galilee, because John had been put into prison. But when had Jesus gained such prominence that He felt Himself to be the next in danger ? And from whence was He withdrawing ?

Especially  
is he autho-  
ritative on  
the Judæan  
ministry.

They all tell us of the continued extension of His withdrawal in the face of hostile Scribes who came down from Jerusalem, until it became a flight ever further afield, over the Lake, into far hills, even



to the frontiers of Tyre. So pressing is the peril. While always they keep warning us of a great approach to Jerusalem for which He is nerving Himself and preparing them—an approach which they totally fail to account for. For its tragic issue is already determined : it is an approach to a City which has already pronounced against Him. Its day of visitation is past and gone. Again and again He has already attempted to win it : but in vain. Now its mind is made up against Him. He has but to challenge its settled hostility, and it will stop at nothing. It will kill. Clearly, deliberately He can foresee every detail of the inevitable conclusion. His disciples, to whom He confides it, cannot understand or believe, but He knows it all.

Yet the whole of this vivid drama underlying the Galilean mission, and constituting its inmost pathos and its tragedy, would be unaccounted for if we had not the Fourth Gospel to interpret it.

Nor should we from the Synoptics in the least understand how it is that in this doomed city there are a few devoted adherents, on whom He can rely in the darkest hour—a family, for instance, at Bethany who will house Him ; an unnamed man who will give Him a foal to ride on, because “ the Lord hath need ” ; an unknown friend who, at the risk of reputation and life, still keeps a large upper chamber ready for His last Passover, and holds himself in touch by a secret code of signals ; or again Joseph of Arimathæa, loyal enough to stand when others fail. When did He knit so fast to Himself these friends and disciples ?

It cannot be too strongly said that a previous ministry in Jerusalem, of which they can give no record, is essential to the intelligibility of the three first Gospels. St. John alone gives coherence to their story.

In all this, we feel his peculiar power of standing over the usual tradition, and of freely correcting and explaining it. He knows what the others record, and puts it straight where it might mislead. All this will appear, as we go through the narrative chapter by chapter. We have only touched on it now, in order to force upon the attention the actuality of the author's appeal to the evidence of the experience through which he had

He stands over the usual tradition, and is free to correct it. This is his method of resolving doubts—

passed. This is the emphatic characteristic of his method of resolving present doubts. His cry is, "Back to the facts." Let us remember that, in the Epistle which is obviously by his hand, he singles out as the sole test of all speculation the supreme proof of all truth, the confession of "Jesus Christ come in the flesh." It is this manifestation in and through the flesh which he asserts and reiterates over against the cloudy vapourings of Gnostic idealisation. The peril against which he wars is *not* a gross and carnal materialisation of the Christ, which it is his task to lift to a higher spiritual level; but, on the contrary, a Docetist spiritualism, which shrinks from the real humanity of the Lord. It is not the Ebionite who menaces the faith; but the Gnostical Platonist. No doubt Clement and Origen spoke, in later days, of the Fourth Gospel, as an effort to correct the Gospel of the body by a Gospel of the spirit. But they themselves were Alexandrian Platonists, and regarded the Gospel with that presupposition. The actual writer is untouched by any Alexandrian tendency: and, for him, it is the coming in the *flesh*, the manifestation *through the body*, which should be forced to the front, as the true touchstone by which all high-flying idealism should be put to proof. In that which he and the others beheld, and saw, and touched, and handled, lay the solution of all perplexities. For him, the body is itself the organ of the spirit: and the Humanity of Jesus is, itself, the manifestation of the Divine Word. He knows nothing of Clement's implied contrast.

For indeed, and indeed, as he asserts with threefold emphasis, the "Word of God was manifested:" and they saw it, and watched it, and learned, and believed, and declared all they saw. The facts held the truth. By rehearsal of the facts he would reassure faith. By going back inside the amazing experience, which had once been his, and re-enacting its actual drama, he would dissipate doubt and establish the faith, and admit into the fellowship of joy. He carried them back, in order to recover for them their footing in the Apostolic belief.

And it is just this which enables him to speak so intimately home to us, who tremble and doubt to-day.

"Back to the facts;" "Jesus Christ come in the flesh," as against Gnostic idealisation.

It was Alexandrian Platonists who called this Gospel a Gospel of the spirit to correct the Gospel of the body.

For him the body is the organ of the spirit.

By the rehearsal of the facts he would reassure faith.

Back to the primary ex-



perience we  
too must  
turn.

Back to Jesus, come in the flesh, back to the primary experience of what Jesus manifested Himself to be under the eyes and touch of those who saw and felt; back to this we, too, turn. What was it in those days of intercourse, which made the confidence of Apostolic faith, as recorded in the Acts, and evidenced by St. Paul, at all possible? Could anyone take us inside that experience and enable us to understand the pressure by which it drove in upon those so circumstanced, in such close contact with it, the tremendous conclusion? So we ask. And, at least, here is someone who professes to do this very thing for us. His dominant purpose is to exhibit how the actual facts exhibited a Word manifested through the flesh.

This em-  
phasis on  
facts is  
character-  
istically  
Jewish.

This emphasis on the facts belongs to the instinctive movement and method of Jewish thought, which is the exact antithesis of all we mean by Western or Hellenic thinking. The contrast between the two starts from the tendency of the Western mind to find in reason or thought the central significance which the Jew finds in personality or will. If we consider a little the radical character of this intellectual contrast, we shall see, I think, why it is that the attitude of the Jew towards facts is so different from that of the Greek.

The Greek  
passes from  
particular  
to universal,  
from facts  
to law.

For, if we start from the Greek's starting-point, and take thought as the supreme determinant of reality, then the movement, inherent in our dialectic, trends inevitably away from the particular to the universal—from the facts to the law expressed through the facts. This is reason's main interest: this is its natural mode of activity. Its way is to extract or abstract the main principle which abides in all the varieties of accident or circumstance. It desires to arrive at this principle, in its ideality—in its changeless permanence. In so arriving, it flings behind it the multiplicity of the concrete, in order to present, in its detachment, the unity of the abstract. So the fact vanishes: it is only the phenomenal illustration of the law. The reality lies in the Idea. Here is the Western Hellenic method, of which what we vaguely call Platonism is the crowning example,

So the fact  
vanishes.

Now the Jew's mind works in the opposite direction. He starts from the personality—from the *will*—as his primal assumption. This was the most obvious and the most vital reality that he could discover. His direct and immediate experiences all took a personal shape. Their value, their end, their happiness, their fulfilment, all turned on personal character. His interpretation of nature and history drove him straight back on the moral personality of God. In this he is the essential antithesis of the Greek, whose philosophy, for all its splendid achievement, never touched on the will; never got a grip on the conception of personality. And what we need to notice is that, starting from will, *facts* assume at once a change of valuation. While thought dismisses facts, will finds them indispensable, for will aspires to realisation. It aims at embodying itself in acts. These acts are its goal: they are the expression and the manifestation of personal character. Character must be actualised: or else it falls short of its purpose. The more definite and precise and real the acts, the more full is its satisfaction. So the concrete, the actual, the historic, take on a new significance. The events that occur are the embodied pledges of the will that produces them. If, therefore, there are any events in which the Divine Will has expressed itself with intention, then these events are the abiding pledges of that intention—pledges to which God stands. If God ever took decided action on our behalf, then the action for ever retains its significance. His Will has precipitated itself in a fixed direction. That is done. There is no going back. Through that action, God has entered into history: and the after-consequences must turn on what was said or done then.

The Jew starts from personality and from will, to which facts are indispensable for realisation.

Through action God has entered into history.

Hence our effort to idealise, to universalise, to see the fact in the light of Eternity, far from drawing our attention off the fact on to the idea which it symbolises, only fastens our attention with a more concentrated interest upon the fact within which the Divine Will is sealed. The idea is fused with the act.<sup>1</sup> They are

The effort to see the fact in the light of Eternity only fastens our attention all the more on the fact.

<sup>1</sup> Scott (*Fourth Gospel*, p. 62) allows that John starts from an actual knowledge of the earthly life of Jesus, and the conception of the Logos is always blended in his mind with the impression left on him by the Person.

The idea is fused with the act,



one and the same. For the Idea is the Eternal Purpose which at a certain moment has flung itself out in that particular shape. There it all is; God has acted: and He cannot go back from His Act. The Divine venture has been made. The Divine choice has determined itself. That is what God has resolved to do; and through that act, He lays His hands on our human story, to master its fate, to fashion and mould it. In that direction, and in that only, He has resolved to move; through the positive channel He has released His power to help. He has done it: and there it is; and by what He so did, we can understand Him, can grasp His meaning, can close with His intention. For ever, He is the same God who has so spoken, has so sworn, has so done the great deed. If you desire to seize the actual significance, then, look closer and closer into the concrete historical facts. They hold the secret. They are, themselves, the manifestations of the universal Personality. For God is not to be conceived as the abstract unity of principle, but as a Will, that has issued in an Act. So the Spirit is known to us in the *fact*. The fact abides transfigured by the Divine Immanence. The Personal Will of man closes with the personal Will of God through the permanent fact which embodies God's intention and releases His purpose.

The writer is an idealist, but not in our sense—there is no kernel and husk for him.

God's Will has taken action.

Our writer, then, is an idealist; but this term does not mean for him what it suggests to us. Our favourite antithesis of the "kernel and the husk" would be unintelligible to him. For him, the intensity of the spiritual significance adds force and reality to the event in which it is embodied. What he has to declare is that God's Will has taken action, and taken action decisively and for ever. In that action, so taken once and for all, lies the key to the whole relationship which God has assumed towards man. In it and by it He has brought into play upon the human story His uttermost resources of energy and love.

And what the action precisely was, he, the writer, is in a position to rehearse.

"We have seen it and bear witness and show unto you that Eternal Life which was with the Father and was

manifested unto us : that which we have seen and heard declare we unto you."

The heart of the whole matter, for him, lies there. "Back to the facts!" Therein lies safety!

Nor is it only in this intensity of his grip on *facts* that he exhibits his profound aloofness from anything that we mean by Alexandrian idealism : but his actual mind exhibits the same antithesis to Hellenism and to Platonic speculation. It is hardly possible to conceive a more radical contrast, in style, or type, or method. By Hellenism we understand a mode of thought that works through analysis, through induction, through the unravelling of sequences. It aims at laying the process of thought open : it exhibits the order by which it passed from premises to conclusion. It is, above all things, rational, explanatory, continuous. It follows a matter through its stages : it gives the syllogistic evolution. It dissects, connects, co-ordinates, correlates. It is the triumphant exhibition of the discursive reason.

But our author never argues, never co-ordinates, never dissects and unravels. Neither his style nor his thought suggests continuity. He omits all connections ; and discloses no inward logical movement. His mode of presentation is not excursive and explanatory, but intuitional, abrupt, assertive, cataclysmic. Single, living, vivid phrases leap out, like stars. They stand there, as fixed points. Emphasis is given them, not by elucidation, but by reiteration. It is the child's method of making a thing emphatic by threefold repetition. "He confessed, and denied not ; but confessed." The fact which is brought before us is to be held, faced, contemplated, brooded over, until its reality passes into us. It cannot be analysed, or transposed into logical argumentation. It can only be repeatedly presented from this side and from that, so that the thought may perpetually recur to it in some slightly varying context. So the meaning grows. The intensive impression gains ever new intensity. The words assume the force of personalities that we are in living contact with. But positive argument there is none.

In all this, then, the author shows himself to be a Jew

"Back to the facts."

This accords with the character of his own mind.

The Hellenic mind is analytic, rational, explanatory.

Our author is intuitional, abrupt, assertive.

He is a Jew reproducing



the musical  
repetition of  
the Old  
Testament.

of Jews. In the cast and quality of his mind he exhibits every typical characteristic of his race. His thought has their antiphonal vibration. It reverberates. It works by reiterated refrains. It has the beat of a big bell in it—as of sounds that circle round and round a central point. “Peace I leave with you, My peace I give unto you : not as the world giveth, give I unto you.” The very pulse of the Old Testament can be felt there, in that brooding musical utterance—and almost any passage in the great chapters of discourses would supply equally convincing instances. No one can possibly mistake the Hebraistic tone, with its poetical parallelism, and its abrupt transitions. “I am that Bread of Life—your Fathers did eat manna in the wilderness and are dead. This is the bread which cometh down from heaven, that a man may eat thereof and not die. I am the living bread which came down from heaven : if any man eat of this bread, he shall live for ever.”

His sym-  
bols and  
metaphors  
are those of  
the Old  
Testament  
Scriptures.

Nor can we be surprised to find that such a Jew as this is steeped and saturated through and through with the Jewish Scriptures. His imagination is wholly held within their frontiers. His phraseology knows no other world. Every symbol, every allusion, every metaphor that he uses runs back to this one source. Shepherd, vine, dove, spouse, bread, wind, water : the contrasted pairs in which life’s antithesis is summed, life and death, light and darkness, love and hate ; all these are notes of a mind over which the Old Testament holds an instinctive and spontaneous and lifelong sway. Its presence, its mastery, is to be felt underlying every phrase. And no other literary influence touches the author. The whole book throbs with the very soul of Hebraism.

No other  
literary in-  
fluence  
touches him.  
He may  
have used  
the language  
of Greek  
idealism to  
commend  
his own  
ideal ;

And what, then, has Greek speculation done for this Jew ? What sign is there of the effect of its philosophic idealism upon him ? Certainly, it must have been at work all round him. He must have heard its language and have brooded over its discussions. He probably desired to present his own convictions in a form which might attract and absorb the intellects of those about him, who were immersed in such discussions. This

may, possibly, have determined his use of the term λόγος to explain his own ideal. But so far as he himself went, there is no sign in the book that Greek speculation ever won its way inside him. It never reached him; it never coloured or qualified his outlook upon life. It never affected the structure or the working of his mind.

We can test this by recognising that the central problem of Hellenic speculation, round which all its original Greek and its later oriental development turned, did not for him exist.

For what is that problem? The solution of the dualism involved in the inherent dichotomy of thought. Thought cannot apprehend reality except in the form of an antithesis, which perpetually reappears. It is the antithesis between the Absolute and the Relative, between the Infinite and the Finite; between the Universal and the Particular; between Subject and Object; between Mind and Matter.

That antithesis is the challenge which Hellenic speculation formulated. Philosophy was, and is, the everlasting effort to transcend it. The two terms stand over against one another in interminable and unqualified opposition. How can the gulf be bridged? How can the twain come together?

Platonism in all its forms strained to discover a mode of mediation. Gnosticism elaborated the gradations of the transition, hoping, by complication of evolutionary stages, to effect the passage. Mysticism strove to rise above the level of the antithesis to a higher unity in which it was fused and lost.

But, for our writer, all this effort is meaningless. For him, there is no such gulf to be bridged. The Infinite finds no bar set to its immediate contact with the Finite. On the contrary, their natural state presupposes intimacy of relationship. God loves the world. God is in the world. The world naturally responds to God, lives and moves and breathes in God. We have not in the least to puzzle ourselves with the question how God and man could ever come together; or how the Spirit does not shrink from the flesh; or by what means the material can be reconciled with the spiritual reality.

but for him the central problem of Hellenic speculation did not exist—

the dualism between mind and matter.

Platonism, Gnosticism, Mysticism strove to bridge the gulf.

For him there is no such gulf.

God is in the world.



There is no  
*metaphysical*  
problem to  
be solved.

There is a  
breach, the  
horror of  
which is that  
it is *un-*  
natural—a  
violence to  
theoretical  
truth.

For him there is no metaphysical dilemma to be solved. It never strikes him that the slightest obstruction ought theoretically to exist.<sup>1</sup>

True, there is a wide breach, a severance, which it will need an infinite act of Divine condescension to remove. But the very horror of the severance is that it is profoundly unnatural. It is itself a violence done to theoretical truth. The tragedy of the drama to be unfolded is that such a severance, so fatally at variance with all anticipation, so abnormally defiant of the reality of fact, should actually have occurred. Who could have believed it? God "was in the world, and the world was made by Him, and yet the world," by some strange perversity, "knew Him not." "He came unto His own:" to those who were already knit to Him by every bond of intimacy and affection: and it was "His own" who "received Him not." There is then no necessity to build some bridge by which God could bring Himself to pass across to that which was utterly foreign to Him. It is not foreign to Him. It cannot be imagined as remote from Him, as uncongenial, as inadequate, as unworthy. Its very existence testifies to its worth in His sight. It is the product of His love. There is nothing which He has not made: and it is easy and obvious for the mind to conceive that He made it. There is no recoil, no intellectual jar, at imagining God concerned with matter; at His issuing, in creative action, outside the circuit of His own ideality; or at His spending Himself on that which is below the conditions of the eternal energy. Creation had always been a normal thought to the Jew. It started no metaphysical problem in his mind. It provoked no demand for rational justification. It seemed to him the simplest truism, to which his reason spontaneously adhered. And it possesses the like naturalism and validity to the writer of the Fourth Gospel.

The problem  
for him is,  
How was  
the unity  
between God

The problem for him begins lower down. How was this unity between God and man, between Spirit and matter, between the Infinite and the finite, ever broken? and if broken, how could the terrible disunion be re-

<sup>1</sup> There is a limitation: "No man hath seen God." But this limitation is due to man's nature. There is no difficulty on God's side,

paired ? There is the one crucial problem with which he is concerned : and its very urgency testifies to the inherent normality of that primal union, the breach of which was so significant a disaster. Into the drama of its solution he throws all his concentrated force : and it is the triumph of this *moral* restoration which he sums up in the cardinal phrase, "The Word became Flesh," and "dwelt among us."

and man,  
spirit and  
matter, ever  
broken ?  
How can it  
be restored ?  
The answer  
is, "The  
Word be-  
came Flesh."

"The Word became Flesh." In this expression and phrase we find the main arguments which represent this Gospel as intimately interested in Hellenic idealism and its metaphysical dilemmas. Yet let us consider closely the context, and the mode in which the expression is introduced. On what is the writer's mind intent ? Where does his emphasis lie ? Let us see !

This is  
supposed to  
represent  
Hellenic  
idealism.

In the opening verses of the book, where the expression first appears, he is not arguing for a doubtful, speculative position, but asserting a familiar truth. Nor does he speak as if there were intellectual difficulties in the way which he is anxious to dispose of, or as if his hearers were beset with metaphysical troubles to which he has got the key. Rather he is appealing to that which they will one and all accept. He makes a series of statements, which are the natural premises of Revelation, as he and they understand it : and his object in doing so does not lie so much in the intrinsic value of the statements themselves, as in the heightened intensity which they give to the tragedy which he is engaged in relating. The tragedy is the rejection of Jesus Christ by the Jews ; and in them by the world. He is leading up to the tragic break.

On the con-  
trary. He  
is not argu-  
ing for a  
speculative  
position ;  
he is as-  
serting a  
familiar  
truism,

to heighten  
the tragedy  
of the re-  
jection of  
Jesus Christ.

"The Light shines ; and shines in darkness."

"He was in the world, and the world was made by Him, and yet this world that was made by Him knew Him not." "He came unto His own, and it was His own who received Him not." Round this awful fact he hovers and broods. Back and back to it he returns, in solemn refrains. That is the terrific fact which he cannot escape from : and which he is to expound.

And in order to lift it into its highest pathos, in order to accentuate its tragic import, he recalls to his hearers



the great assumption which creates its overmastering significance.

This "Light," which only found a hostile darkness in which to shine—what was it? Think of it! It was the Light of all light, "the one essential Light; it was that unkindled Life which is itself also the very Life of all our life. It was the inner reality and energy of all things that ever exist. It was the substantial Force of God, the Creator, which has an eternal personality of its own in God. It was that which he had been taught to sum up in the term, so Biblical, so deep-lying, of 'the Word.' This Word, as we all know, was in the beginning, and was one with God in the beginning: and was Itself what God is. That is the Word of which we are thinking; that and nothing less than that. Yet, though it was all that; though it had been in the world always, and had made the world; though it was the true light, which lighteneth every man; nevertheless, as I say, when He came unto His own, His own received Him not."

His own re-  
ceived Him  
not.

It is the  
obviousness  
of the truth  
assumed

This is the nature of the emphasis in these passages; and we see that this emphasis is gained by the obviousness of the great truth, which wins its weight just by its freedom from all intellectual hesitation. He does not write as if his hearers were in the least agitated as to how God made the world, and what was the instrumental agency of the Divine creation. They are not waiting for a solution to be given them which will clear up their dialectical confusion. On the contrary, the writer is perfectly sure of a cordial and spontaneous assent. Of course God made the world. Of course it is all His creation. Of course the creative Word of God lies in the Bosom of the Father. That is his and their common and indisputable faith.

which makes  
the disaster  
so terrible.

How terrible, then, the disaster which, nevertheless, became an actual fact under our very eyes! He came down among us: and we would not have Him.

And, further,  
it is this  
which makes  
the Redemp-  
tion so over-  
whelming.

And, if this was the disaster, how overwhelming also was the discovery of what it was that God was doing for its Redemption! For there were those who *did* recognise, who did receive, the Light when it shined. And what was it which they found to be theirs?

They found, first, that they themselves were the subjects of an entire transfiguration, by which they passed out of an old state into a new. And there was nothing in the old state which would account for what had happened to them. It could not be interpreted as a development, or growth. They might search in vain within the physical basis of life, the blood, for an adequate cause of the change : or within the power of their privileged condition after the flesh, as children of Abraham ; or within the force of their own individual will to follow after righteousness, or hunger and thirst for the living God.

Those who did receive Him found themselves transfigured,

they were reborn.

No : These were much ; but they could not arrive at this novel level of authority of which they discover themselves to be possessed—they were indeed reborn. They lived and moved as sons of God ; born “ not of the blood, nor of the will of the flesh, nor of the will of man,” but born “ of God.”

And this transmutation was practically possible, for one reason only—because there was found dwelling among them, to be beheld and to be apprehended, the illuminative presence of God Himself, the very glory by which God issues in self-manifestation. It was there ; they saw it. It told upon them ; it smote in upon them, in its double activity as life and as light. It brought to bear upon them everything that could ever go to complete the perfection of grace and truth.

And this change was possible only because there dwelt among them the glory of God

For it was “ the Word ”—that very Word whom we knew to have been in the beginning and to have been with God, and to be God, of whom are all things that have been made, and without which nothing could ever be made—it was the same Word that had made Himself Man, even a Man among men.

in the Word made Flesh.

“ The Word became Flesh, and dwelt among us,” and we beheld His glory—the glory as of God Himself.” So he pleads and records.

“ The Word became Flesh.” Would it ever have been conceivable that an Alexandrian Platonist could have arrived at such a phrase, and not given some signal of the surprise, of the shock, of the recoil that it would cause ? Must he not have inevitably, instinctively prepared his hearers for it, shown himself aware of

This, to an Alexandrian Platonist, would have required justification.



what they would be feeling, recognised the immediate necessity for apology, for explanation, for justification ?

Here it requires no justification :

But as it occurs, in its context, it suggests no jar, no intellectual difficulty whatever. It is introduced not as if it required justification itself, but rather as an illuminative explanation of that amazing inward transmutation in man of which he is speaking. He and others with him had become aware of a change worked within them, of which no adequate cause could be found within the circuit of human capacities. But the sufficient cause was found at once in the vital union of the Word of God with the Flesh of Man. If such a fact had occurred, the new possibilities of which they were conscious were accounted for.

And the fact had occurred. That is what he and they alike slowly detected, and apprehended. "It was there : and we watched it" ; it was the Glory of God.

it is received not with intellectual question, but with the acquiescence of adoration.

The *moral* wonder was immense, but there is no sign of any violence being done to the reason—no fresh intellectual question is started by the novel solution so announced. It appears to commend itself, without friction, without hesitation. The coming together of God and Flesh suggests, rather, the exultant acquiescence of Adoration. "We beheld His Glory, the Glory as of the only begotten Son of God."

The Jew had always longed for some tabernacling of God with men.

So he records his own experience, and the Old Testament language into which the record falls reveals at once to us the heart of the Jew : this coming together of the Word and the flesh had always been the natural consummation of his hopes. Always the Jew had dreamed of some tabernacling of God with men : of some indwelling among them, when they should indeed be visibly and virtually His people and He should be their God. Always he had looked for this Shechinah of the Divine Presence, of this spiritual Fatherhood that would give them a new heart, and make them sons of God indeed. Always he had prayed that all flesh might see this Glory—that in his flesh he might rise again upon his feet, as the creative Breath of God passed into him. No metaphysics troubled this dream ; no intellectual gulf yawned between God and man, that

could not be crossed. So the soul of the Jew, concentrated on the personal moral problem of how the heart of stone could ever be changed into a heart of flesh, had always pondered and brooded and desired.

How could the heart of stone be changed into a heart of flesh?

And here was a Jew, alive with a Jew's anticipation, travelling along the line of Jewish prophecy, who discovered the traditional desire to have been verified, the immemorial prayer to be fulfilled. Lo! It was done, what they hoped for. "The Word was made Flesh." "Then were we like unto them that dream," "we beheld His Glory."<sup>1</sup>

It was done. The Word was made Flesh:

"We beheld!" This is his ground and motive for writing. It is his own personal adherence to the actual and experienced fact which is the sum and substance of this Gospel. He appears to have judged that the best security that he can give his Greek hearers against the snaring subtleties of a philosophy so foreign to his own, was to draw out at length the process by which he and the others had, stage by stage, arrived at the great conclusion which he has just formulated. So we will tell the old story of their discovery—of how they learned to behold.

and the best security he can give his Greek hearers is to draw out the process by which the disciples had arrived at the great conclusion.

"We beheld His Glory." Yes! but not at once. Not at a stroke. Not without difficulty. Not without

<sup>1</sup> It is fortifying to be able to quote the following passage in which Professor Drummond gives his own verdict on the matter:

"The style, as we have seen, is not constructed upon Greek models. If we except a few lines of the Proem, the thought moves throughout in a wholly different region, and the characteristic problems of Greek philosophy are passed by in silence. With the exception of the word λόγος, the terminology of the schools is absent; and λόγος is a term which is found in the LXX. If we take only the designations of the Supreme Being, and compare their paucity and simplicity with the rich variety and philosophical flavour of those used by Philo, we must be struck with the difference. This difference is all-pervading. If we omit the first few verses, I cannot recall to mind a single passage where the mode of expression even suggests the thought that the writer must have been reading Greek philosophy. It is needless to say that direct allusions and quotations are entirely wanting. Where, then, is the evidence of Greek philosophical training? Simply in the theory which is sketched in such broad outlines in the Proem, and in the doctrine of the Logos, which contains some Stoical elements, but has not a trace of the characteristic Stoical vocabulary. This seems to point to a man who had been without philosophical training, but through the necessities of his position had been brought into living contact with the problems of his time, and under the impulse of spiritual genius had struck out some grand lines of thought, which might be afterwards developed into a philosophy. This latter pro-



relapses, and struggles, and fears, and doubt, and failure, and peril.

He has stated, at the start, this full conclusion ; and he has given to that conclusion all the emphasis and all the significance that a long life of developed experience and brooding meditation has slowly learned to put into it. He has rehearsed to his disciples the final and uttermost form in which the gradual conviction has found its complete expression.

"The Word became Flesh and we beheld His Glory, the Glory as of the Only Son of God."

So he records the gradual growth of Apostolic faith ; and side by side with this the history of the failure to believe,

Now he will convey them through the slow process, in all its anxious stages, by which he and his friends reached this astounding result. He will record the growth of the Apostolic faith. That is the purpose of the book. Yes ! and he must also record, over against the growth of faith, a pitiful failure to see what they saw. For, side by side with this, another process went forward ; another conviction was formed. That was the terrible fact that again and again staggered their own timid belief.

This Word of God "came unto His own, and His own received Him not." This counter-process had an

cess had already begun in the time of Justin the philosopher and martyr, whose philosophical training is manifest, and who tries to throw around the soaring ideas of inspiration the network of philosophy, and force them into the cage of scholastic dogma. But the writer of the Gospel follows a different method. He does not define, and elaborate, and prove by a disciplined dialectic, but places before us, as it were, a series of spiritual pictures, which every man may interpret according to the measure of soul which is in him. In the doctrine of the Logos he seems to place himself between Jews and Greeks, and to appropriate a common term as the expression of a uniting faith. It is as though he said, You Greeks behold in Christ the consummate Reason, that Reason of which I have so often heard you speak, which dwells eternally with God, and in which you have seen the Divine basis of the Universe and the indwelling light of man ; you Jews behold in Him that Word of God which spake to your fathers, and was handed down in your Scriptures, but for you who believe is no longer inscribed in tables of stone or of parchment, but of flesh. If we combine with these considerations the evidence of the author's Judaic training, on which we have already dwelt, I think we shall see that the book itself points to a Palestinian Jew who in later life was brought into some sort of loose contact with current modes of thought among the Greeks. This is precisely what the traditional account would lead us to expect."—*The Character and Authorship of the Fourth Gospel*, James Drummond, p. 418.

absorbing interest for the writer, almost as deep as the parallel growth of belief. The refrain of that disastrous failure haunts him. His Gentile converts seem to find it incredible. It is hard not to feel that he regards it as casting a sort of discreditable shadow on his Lord, which he labours to remove. "His own received Him not." Is not this rejection a slur? Does it not suggest some weakness in Him who so dismally fails just there where He ought to succeed? The disaster counts against Him. It weighs on our spirits; it stings as a retort. The writer is sensitive to this, just as he is to the apparent reflection upon His Master's judgment, shown by Judas's betrayal. He is anxious to explain and justify, lest a flavour of discredit hang about. So he sets himself to interpret and to reason out the motive and causes of this National Rejection.

which seemed to be a slur on his Lord,

Like the Faith, it did not come about at a stroke. It had an inner story; it had a growth; it had stages and moments, and crises; and secret sources; and reactions, and gradual decisions. Into all these he will go. For indeed this failure, this rejection, belongs as intimately to the Gospel as the victory of faith. In rehearsing his ultimate summary of the Incarnation, he must include as a vital demand, to which his long experience has borne witness, the fact that when "He came unto His own, His own received Him not," just as much as the fact that they who received beheld His Divine Glory.

and had its own history.

For what is the truth made manifest in the Flesh-taking of the Word?

It is the truth of the Divine Judgment.<sup>1</sup>

The coming of Christ is the judgment of the world.

For the coming of Christ is the judgment of the world.

"For judgment am I come." "Now is the prince of this world judged." "The Father hath communicated all judgment unto the Son." "This is the judgment, that light is come into the world, and men love darkness rather than light." Over and over again, the book comes back upon this theme. Over and over again, it explains how this judgment was inevitable, even though Christ came not to judge but to save. He

The judgment was inevitable.

<sup>1</sup> See note on the Philosophy of Belief and Unbelief, Appendix, p. 215.



His presence  
forced a  
decision.

did not judge ; but yet His presence forced a decision ; and by that decision men could not but be judged. In that decision they revealed how they stood to the Father who judgeth : and how to Moses. " I judge no man." " But had ye believed Moses, ye would have believed Me." " He that rejecteth Me hath one that judgeth him : for I have not spoken of Myself." " As I hear, I judge : and My judgment is just." " He that is of God heareth God's words ; ye therefore hear them not, because ye are not of God."

Here is the mystery of that terrible drama which the author bends all his powers to unravel. The light comes for blessing : but it cannot be there, without throwing the shadow : without revealing the dark places. The brighter the light, the blacker the shadows. The pressure of the Blessed Presence forces the will to disclose its secret choice. The manifestation of the Word in the Flesh, dwelling among us, includes and involves the awful sifting, the tense agony of separation between man and man.

Two men may be grinding at one mill : and one will be taken, and the other left. This is what he will note : this is what he will minutely and accurately display. Step by step, point by point, we shall watch men swept into the fierce light that brings every secret thing into judgment.

The dominant  
interest  
is not in the  
question  
what our  
Lord is,  
but in the  
question  
how the  
disciples  
learned to  
know what  
He is.

Now, in all this, whether it be the growth of their faith or of the counter-conviction, which is being tracked, the Book (it will be noticed) finds its dominant and controlling interest on the *subjective* rather than on the *objective* side. It does not start from the dogmatic view of what our Lord is : but from the psychological interest of how His first disciples learned to know what He is—and how His own people failed to discover it. We can see how dominant this purpose is by considering the moment at which he thinks it important to begin his Gospel, and the moment at which he is prepared to close it.

Thus he  
begins, not  
with the  
beginning

(1) He does not begin with the moment that would be most vital, if he was thinking out his story from our Lord's side. If so, he would have begun with the story of the birth, of which he shows himself perfectly aware,

or of the baptism by John, which he incidentally refers to. But he begins, on the contrary, with the first movement which led the earliest disciples to have faith in Him. It was that most memorable hour, which no years could ever efface from the tablets of his heart, when two disciples of John heard him say the words which became the turning-point of their lives. These two were Andrew and himself.

of our Lord's life, but with the beginning of the discipleship,

There was a crisis down there by Jordan. A recoil and disappointment had overshadowed them. They had all heard him, whom they had half-believed to be Messiah Himself, disclaim the title. He had himself shattered their hopes, in his own brave, downright way. The Apostles can never forget the shock, and the admiration for him who had the courage to give the shock. So he tries to convey the deep impression by his favourite method of threefold repetition. This is the record of John, when the Jews sent priests and Levites from Jerusalem to ask, "Who art thou?" and he confessed; he denied not, but confessed, "I am not the Christ."

We can still feel, in the reiteration, the profound emotion with which those who had given themselves to the sway of this masterful personality listened to his great repudiation. It was in the suspense of this recoil that they heard the word with which he greeted a stranger who was silently crossing the scene. That was their first sight of Him who was to become their Master. It was a sight and no more. He made no sign. He did not speak. Nothing happened. But they had seen Him. The next day, He passed again in silence. And again John cried, "Behold the Lamb of God." This time, the two were resolved to act. They followed the retreating figure. At this He turned, and spoke. It was perfectly simple. "What seek ye?" Andrew, who always had an instinct how to act in an emergency, said, "Rabbi, where dwellest Thou?" He said, "Come and see." They went and saw where He dwelt. "They abode that day." "It was about the tenth hour." Nothing more.

at the time of the great renunciation of the Messiahship by the Baptist;

Now, it is impossible to read these words without recognising that their significance belongs to them solely because they represent the personal record of



the first experience of a disciple. There is no other motive or interest. Nothing is told about the Master—what He said, what He taught, what He was. But the precise minuteness of the tiny details, so unimportant in themselves, convey the intensity of a vivid personal memory. They are there for no other purpose. The fact that it was “the day after” when John repeated his cry, that the disciples abode one day with the Master, that it was about the tenth hour when they got in, etc.—all this is absolutely unmeaning in a Gospel which confesses to having carefully selected its material out of much more that it could have told, except as the incidental items imbedded in the memory of one who can never forget the day that he first saw Him, and the hour at which he first entered the house with Him.

And the rest of the chapter carries on the same motive. It is written as if from a diary. “The next day.” “The day after.” And its interest is absorbed, not in the Lord, but in the way by which His first group of disciples found themselves His.

It drops out the brief notes which hint so much more—how, e.g., both Andrew and John had, for their first instinct, the bringing of Cephas, or, perhaps, how each sought his own brother, and how Andrew found his brother first; how Philip, who was always slow in the up-take, had to be found by the Master Himself, known to Him apparently through Andrew and Cephas, who belonged to the same village, Bethsaida; how Philip accepted the ordinary name which everybody gave the Master, without feeling the shock which any thoughtful Israelite would be bound to feel at hearing of any Messianic hope that had come out of Nazareth; how his friend Nathanael at once raised the natural difficulty, and how Philip had no answer to make but fell back on the simplest resource, “Come and see”; how Nathanael, recognised by the Master as the perfect type of a spiritual Israelite, let all his scruples go, and broke out in that salutation, which so characteristically gave a higher emphasis to the title “King of Israel” than to the vaguer title, “Son of God.” To him, at that stage, it was no bathos to confess, “Rabbi, Thou

are not only 'Son of God,' Thou art greater yet : Thou art the 'King of Israel.' " Such a climax would be inconceivable when once the title "Son of God" had received its Christian meaning. So exactly can the temper be reproduced of those first moments in which, one by one, each according to his personal bent, they passed over into that companionship which was to be, for them, eternal Life.

(2) So the Gospel begins ; and as it begins, so it ends. It ends, not with the final climax of the Lord's life on earth, but with the crowning act of the Apostles' belief in Him. It is still written from their side. It records how they found their way to perfect faith. Its tale, therefore, can fitly close in the confession of faith by which the last vestige of doubt broke and vanished, as Thomas, the disciple whose cloud of doubt had been deepest, delivered himself of the complete summary of all that they were led to apprehend, "My Lord and my God."

And he ends,  
not with the  
Ascension,  
but with  
the crowning  
confession  
of Thomas ;

With that commemoration the story can close ; that is the witness for which it has been written. It has told the growth of an Apostle's faith, from its germs to its articulate conclusion. Even though there are so many things that might be told, enough has been said to achieve the purpose with which the selection has been made. "These are written that ye might believe that Jesus is the Christ, the Son of God : and that believing, ye might have life through His Name."

True, by the pressure of strong persuasions, he is induced, after all, to add one more section. But this addition only corroborates what has been said. Its interest is personal. It belongs to the disciple's own experience. Its importance, its intensity, all come from this. It is not added in order to tell what was the ultimate action of the Master, but in order to give the final memories that link Cephas and John together in Him—to tell what He said of *their* after-lives, and to make quite clear what exactly He did say about His coming again before John should die. Our eyes, our thoughts, are on the two friends, linked so intimately, and on Philip and Andrew and Thomas, whom we have followed so long, and whom the hearers, perhaps, knew ; and,

ch. xxi.  
being an  
addition of  
purely per-  
sonal in-  
terest.



above all, on this old man, who is, surely, so near to death ; and yet who, as we thought, was not to die. Will he really die, the very last of them all ? It looks like it : yet, if so, what about the Master's own word ? Well, that word never quite said that he should not die. It only hinted that he might not have to die. That was all, and we cannot yet say which it will be.

So the book ends, with an apology for having been drawn into adding even this much. If the writer were to write all he remembered there would be no end to his reminiscences.

It is the story of the Apostle's own growth in faith, then, that he has set himself to recall and to reassert. This is the secret and dominant motive which throughout determines his own interest, and the interest of his hearers, in the particular materials that he selects. For this end, he will fling himself back across the intervening years, out of circumstances strangely remote, into the hidden and unuttered emotions of those first days. He will reproduce the smallest incidents that bear upon the personal characteristics of the disciples in their relationship to one another or to the Master. Thus, it is only through him that we find ourselves inside the Apostolic circle, and know the men apart, and their special ties to one another. It is curious how entirely the Synoptics fail in this. Except Simon Peter, we know no one individually. They are simply "the Twelve." But the Fourth Gospel notes them apart, and takes a peculiar concern in several who are obviously of some special interest to its readers, so that their mutual relationships are fascinating for their own sakes.

Thus it is assumed that the tiniest details of how Cephas contrived to ask John the question at the Last Supper will be sure to enthrall : or of how John managed to help Cephas to get into the High Priests' hall ; of how they ran together to the empty tomb, the one outrunning the other, and yet waiting outside until the other overtook him, and went first inside.

So, again, he notes the habitual readiness of Andrew : and the lack of initiative in Philip : and how the two played over into each other. So the Lord has to speci-

It is thus that he brings us inside the Apostolic circle.

The Synoptics tell us little of individuals, except St. Peter.

He tells us details of John and Cephas,

of Andrew and Philip,

ally rouse Philip to a sense of the situation, when the starved multitudes had to be fed on the hills, just as He had to find him at the first. Yet Andrew is quick with his practical suggestion, to balance Philip's blankness. (There *is* a lad!) And there is felt to be so much lying behind the wonderful verse which tells how Philip, paralysed by his amazement at the request of the outside strangers to "see Jesus," turns in his perplexity to Andrew, who always knows what to do; and then the two together pluck up courage to go to the Master and tell Him of these Greeks.

Again, he allows us to understand Thomas, with his passionate devotion clouded by his depression.

And, above all, he opens to us something of the secret history of Judas. Do we remember enough that in the other records the betrayal is left totally unaccounted for? It bursts upon us without an attempt at a reason for it. Judas is a blind enigma. The Fourth Gospel allows us to track the first germ of the treachery as well as to detect its ultimate momentum. The last point is most noticeable, for it goes behind the remarkable connection established in the Synoptic story between the protest of the Apostles at the waste of the two hundred pence by the woman with the alabaster box of ointment at the feast in Bethany, and the sequent offer of Judas to the High Priests to betray. The two events seem to have been separated by an interval of two days; but there was something which knit the two together in the imagination of those who framed the Gospel story, so that they felt forced to tell them without a break. The Fourth Gospel alone tells us what this link was. It was Judas who led the protest at the feast. He was responsible for the common purse: and for the charities to the poor. He held a prominent position: he was at the heart of that ascetic "communism" which had almsgiving as its central motive. It was in his indignation at the outrage done to charity by the personal claim of our Lord that he came to his final determination; and his bargaining over the thirty pieces of silver could not but contrast vividly with his vehemence against the woman's loving recklessness.

and above  
all of Judas,  
whose treachery is  
traced back  
here to the  
feast at  
Bethany,



and behind  
that to the  
recoil after  
the feeding  
of the Five  
Thousand,

which tested  
the Twelve,

and made  
Judas a  
recalcitrant  
critic.

The decisive  
climax  
comes at  
the Last  
Supper,

But the seed of the treachery lay far back. It was to be found in the day of the great recoil, when the Master threw away His splendid opportunity in Galilee, and, on the morrow of the day when the crowd had been ready to make Him a King, had not only scattered the triumphant enthusiasm, but also had broken up the confidence of His closer friends. Even the Twelve felt the tremor of the reaction. The Master, who always knew "what was in man," was aware of it, and turned on them with the challenge, "Will ye also go away?" The ardour of Cephas effected the recovery, and swept the ten others along with it, in the confession of blind trust in Him who alone had words of eternal life. But one hung back and refused adhesion: and the Master was at once conscious of what was hidden in that sullen silence. "One of you is a devil." "For Jesus knew from the beginning who they were who believed not, and who should betray Him." "He spake of Judas Iscariot, the son of Simon: for he it was who should betray Him, being one of the Twelve."

From that hour Judas had passed into the position of a recalcitrant critic: and to criticise our Lord is, in the author's mind, equivalent to unbelief. ("Neither did His brethren believe on Him," for they passed adverse judgment on His policy.) Judas, the solitary Judæan, had a better right than Galilean fishermen to know the lines on which a Messiah should work. He had given himself heart and soul to a master who was now, in his judgment, betraying the cause. From that hour, his own counter-betrayal had become the inevitable close. The challenge, "Will ye also go away?" was carried to its uttermost in the final appeal made by the Master, to his friendship, to his honour, to his truth, as He handed him the sop, the pledge of confidence, over the table to which He had summoned on His death-night those whom He would call friends, to give them the last seal of His love. At the reiterated refusal to respond to the appeal, "the devil" which our Lord had detected at its first entry ("One of you is a devil") completed its possession. There is nothing more that can be done to

win him back from the fatal resolution—"What thou doest, do quickly."

"And he went out."

Yet the writer of the book, in spite of an almost personal horror against the man, which breaks out in his protest against Judas's apparent pity for the poor ("This he said not because he loved the poor, but because he carried the bag and stole what was put in it"), confesses that not one of them really suspected him at the time. When the Master told them that one of them was betraying Him, no one had Judas in his mind. They were just as ready to suspect themselves as him. Even when he left the room to do it, they never thought of anything sinister, but fancied that the Master had sent him on one of his usual missions, either to buy something for the feast or to give something to the poor. Only, he makes us aware of the cloud that lifted as he disappeared. The Master, who had been vehemently shaken with bodily horror while still the hand of Judas was with Him on the table, now broke out, as if released from a grave hindrance—"Therefore, when he was gone out Jesus said, Now is the Son of Man glorified and God is glorified in Him."

And still we feel his anxiety to clear the Master of any imputation of sharing in *their* ignorance. This surely is the motive with which he reiterates the evidence that he can recall of the Lord's foreknowledge of the deed. It is not in idle exaltation of His superhuman character that he dwells on it: it is in order to clear Him of any aspersion. Therefore he records how He had said, "And ye are clean, but not all. For He knew who should betray Him: therefore He said, Ye are not all clean." And again, "I speak not of you all. I know whom I have chosen." And moreover He Himself had foreseen what a relief it would afterwards be to their stricken faith to recognise that He had not been ignorant. "Now I tell you before it is come to pass, that when it is come to pass ye may believe that I am He."

We are inside the very atmosphere within which the shock of the betrayal had taken place, when they first became aware of what had been going on in their very midst unperceived. They had lived with him as a

though they  
did not  
know it at  
the time.



brother and had never known what he was at ; and it had been so strange, as he looks back now, to remember that he had never known. And yet the Master had made this their surprising ignorance to be itself a means by which they will be the better confirmed in their assurance of His supreme Reality.

Here and elsewhere we have the record of their after-reflections on what at the time they had not understood : e.g. the saying about the Temple being destroyed ;

the entry into Jerusalem, fulfilling the prophecy of Zechariah ;

their surprise when Jesus " did not commit Himself to them ; "

There are other instances in this Gospel of the same power to recall the surprising things that they were ignorant of as they saw, or heard, or did them. And these bear so closely on the author's capacity to distinguish between his actual experience at the moment and his after-reflection upon it, that it may be well to notice them here.

There was the word about the Temple being destroyed and raised in three days. At the time they somehow never noted it. But afterwards, " when He was risen from the dead, His disciples remembered that He had said this unto them ; and they believed the Scriptures, and the word which Jesus had said."

And there is a yet more remarkable instance. The Synoptic tradition had vividly grasped and transmitted the famous picture of Zechariah, which had been marvellously realised on the day when the disciples had borne the Lord in triumph to Zion, riding, amid honour, on the foal of an ass. No fulfilment of an ancient word has more firmly fixed itself on the Church's imagination than this. But the author of our Gospel nevertheless assures us that at the moment they none of them knew what they were doing. Prophecy moved with them : but they were unaware of it. As so often, in historic moments, the actors in them are the last to perceive the significance of their action : so it had been then. " These things understood not His disciples at the first : but when Jesus was glorified, then remembered they that these things were written of Him, and that they had done these things unto Him."

That is as *natural* as it is astonishing. The *naïveté* of the confession carries conviction with it. And it is no less interesting to note the first surprise of the disciples at that wonderful gift of reading men's secret minds, which was so profoundly characteristic of Jesus. It was

at their earliest visit to Jerusalem with Him, when everything appeared to them to be so favourable. Crowds came about Him. Belief seemed in the air. No shadow lowered. Yet He would not trust Himself to it. He held back. It seemed strange: but, afterwards, they saw how accurately He had gauged the worth of the crowd's enthusiasm. (John ii. 23, 24). "Now when He was in Jerusalem at the Passover . . . many believed in His Name, when they saw the miracles that He did. But Jesus did not commit Himself unto them, because He knew all men, and needed not that any should testify of man; for He knew what was in man."

That was an experience which the disciples passed through. They were disappointed: and then found that He was right. Only gradually did they apprehend the depth of His insight into human nature: but as they learned more of Him, they discovered that He was never at fault.

There are two moments recorded when we are made to feel the questions working in them, which nevertheless they did not dare to ask. Once with the woman of Samaria. "They marvelled that He talked with a woman. Yet no man said, What seekest Thou? or Why talkest Thou with her?" They could not bring themselves to it, somehow: but the very abstention implies how strong was the desire.

So again, on the morning of the appearance of the Risen Lord by the Lake, we are carried inside the silence which is afraid to ask for a justification of its trembling conviction. "And none of the disciples durst ask Him, Who art Thou? knowing that it was the Lord." They knew: yet they could not trust this knowledge. It was so incredible. They longed to inquire and to receive a confirmation. Yet this longing was itself a criticism on what they knew. Why, then, should it be there? For, surely, they knew. Yet, if they knew, why want to ask? So the inward conflict worked: it gave no outward sign: yet we are admitted within it.

There is yet another stray touch, which, though dropped out incidentally, admits us, at a stroke, inside the secret processes which went to create the first



their access  
of conviction  
when He takes  
them back  
to the scene  
of John's  
baptism.

Apostolic faith. It records how, at a certain period of stress and anxiety, when there was much to daunt their trust in the Master, whose fate was darkening every day, He, probably on purpose, led them back to the old spot where the work of their conversion had first been done upon their souls. It was in Bethany beyond Jordan where John had baptized. Once there, in the familiar spot, in sight of the river and the reeds, the power of the place told upon them. The memory of the man, who had meant so much, swung back upon them. He had gone under, so swiftly, and also his work had been swept away at a stroke. But the vivid impression left by him returned, through the influence of the unforgotten scene. And, as the remembrance of him was recalled, it lent its reassuring witness to Him whom they now followed so tremblingly. The contrast between the two workers shot into sudden prominence: yet, with the contrast, grew the recognition of their intimate harmony, and faith recovered its shaken footing.

They said, "John did no miracle; but all things that John spake of this man were true. And many believed on Him there."

That is a touch which is as subtle as it is natural. It holds in its brief episode all the instinctive movements of memory and reflection which the sight of an old scene would revive by immediate associations. The reader is left to go behind the words, and to understand why, in that spot, it was so natural to recall that "John did no miracle."<sup>1</sup>

He has  
hold over  
his memory  
and can dis-  
tinguish  
past event  
from later  
thought:  
e.g. Nath-  
anael's con-  
fession,

All this shows the writer's hold over his memory. He can distinguish, in spite of all the long reflection that has intervened between the past and what he has come to think about the past. We can, in some instances, as in chapter iii., detect with fair certainty where he leaves his actual record in order to pass to his own expansion of its meaning. So with Nathanael's confession. When he wrote no one would have tolerated the order "Thou art the Son of God, Thou art the King of Israel."

<sup>1</sup> A page of type is missing here; the substance is supplied from an analysis.

The anti-climax would violently jar: it would defeat its own purpose: it would be unintelligible. How is it that it can spring to light out of the recesses of the writer's memory, unchanged and unmodified? Or, again, there is the historic title which was habitually used for our Lord during all His earthly ministry—"Rabbi." No other name crossed their lips, in domestic intercourse. It was the name of devotion, of honour, of affection. It had in it all the clinging associations of those undying days spent with Him, as they ate and drank and went in and out with Him. Everything conspired to hallow the name with the tenderest and deepest emotions. Yet, at the Resurrection, it passed utterly away. It was uttered for the last time in the cry of the Magdalene, in the garden of the empty tomb: "Rabboni!" Never again was it possible to bring down their faith in the Risen Lord to the proportions of that dear and familiar salutation. Yet here, in spite of all that the years had done to erase it, in spite of all the transcendent value of his higher creed, the writer can return to the familiar use with absolute ease. For him, in the story, the Lord of Glory is still no more than "Rabboni."

the use of  
the title  
"Rabbi,"

Obviously, he is able, when he chooses, to recapture that which was gone from him; and to deliver his witness undiscoloured.

Everybody knows how systematically he excludes from the entire tale the peculiar name which he has specially chosen by which to embody his sense of the significance of our Lord's Personality. He may place it at the head of his Gospel, and evoke our marked attention to it, and lodge it in our minds, as the interpretative expression of all that he has got to say. "The Word was God." But, for all that, he will never once suffer it to appear within the limits of the historical record. True, the record will serve to explain and to justify Jesus as "the Word," but the term itself came to him from outside the actual experiences, and he is aware of it, and allows no confusion to enter in. We are bound to remember this, in judging the degree of his critical care over his materials.

the ex-  
clusion of  
the title  
"the Word"  
from the  
narrative.



Note here his acceptance of the Synoptic story. He assumes and explains it :

e.g. (1) the baptism ;  
 (2) the choice of the Twelve ;  
 (3) the introduction, as already known, of Mary, Martha, etc. ;  
 (4) the first visit to Capernaum ;  
 (5) the presence of His mother at Cana,

implying the normal tradition,

also implied in his allusions to the confusion as to Nazareth and Bethlehem,

And, perhaps, it is at this point that we may call to mind his complete acceptance of the Synoptic form of the Gospel story.<sup>1</sup> Far from recoiling from it, or ignoring it, he assumes it throughout. He takes for granted that it is known, even in its details. Thus, he can make reference to it, without explanation ; as, for instance, (1) to the baptism of our Lord by John the Baptist ; and the descent of the dove : (2) to the choice of the Twelve. He can refer to Simon Peter, as known to us before he has been brought on the scene. He can introduce (3) Mary and Martha as perfectly familiar names to us ; and so, again, with Thomas and the sons of Zebedee ; and Mary of Cleopas and Mary Magdalene. He is anxious to tell us how it was that our Lord was found at (4) Capernaum during His Galilean mission. The first move there from Nazareth is recorded, though nothing happened there at all in his story. He can suddenly speak (5) of the mother of Jesus as present at the Cana feast, without a hint of even her name.

Again I cannot doubt but that the normal story of our Lord's birth is recognised and assumed.

First, the acceptance of the normal tradition about His mother implies and involves the habitual story as everybody knew it. And it is this story which appears for us in the Synoptic Gospels. He can hardly, therefore, have had any other form of it in view but that which includes the Virgin Birth. For this is the only form known to us, as common to the Church at large.

And his interest in the confusion caused by the popular association with Nazareth, and his constant reference to it, is not really intelligible except on the hypothesis that he accepted the story of the birth at Bethlehem. The more closely you examine those references to the difficulty caused by the supposed origin in Nazareth, the more certain it becomes that the writer has something in his mind that goes behind the perplexity on the surface. He is conscious of the irony

<sup>1</sup> In the following review of the relation of the story of the Fourth Gospel to the Synoptic story, there is no reference to the " omissions " in the Fourth Gospel of incidents in the Synoptic story. On this subject see Appendix, p. 226.

at every point. That is why it gives him pleasure to play round it.<sup>1</sup>

Take the case of Nathanael, with his perfectly lawful criticism, "Can any good come out of Nazareth?" in the case of Nathanael, He wants us to contrast the simple and slow Philip, who has adopted the popular title, "Jesus of Nazareth, the son of Joseph," with the instantaneous recoil of the instructed Jew. "Nazareth! It cannot be Nazareth! There is something wrong about that!" And then he shows us how Philip wins his way, not by solving the perplexity, but by falling back on the simple and yet triumphant plea, "Come and see!" If Nathanael were but to see what he has seen, he is convinced that all these technical obstacles will vanish, somehow. And so they will. Let Nathanael but go, in the guilelessness of his heart, and he will find afterwards that he need not have been bothered over Nazareth.

Over against Nathanael, we have the great men of the Council, who are tangled in the same perplexity, and cannot get past it. They allow it to be final; and the Council, so that it blocks their true way of escape from all of its toils. "Search and see; for out of Galilee ariseth no prophet."

Once again we watch the loose mob of Jerusalem swinging to and fro, under the action and reaction of this very difficulty, hovering, unable to decide (John vii. 40-43). and the mob at Jerusalem; "Many of the people, therefore, when they heard the saying, said, Of a truth this is the Prophet; others said, This is the Christ; but some said, Shall Christ come out of Galilee? Hath not the Scripture said that Christ cometh of the seed of David and out of the town of Bethlehem, where David was? So there was a division of the people because of Him." Is it possible to read that vivid portraiture of the swaying crowd without recognising that, to the writer, the solution is perfectly clear all the time? He is quite keenly aware of the reality of the issues raised. The criticism of the instructed is justified. It would never do for a Messiah to appear on any ground but that of sacred Judæa; or from any other spot than the tradi-

<sup>1</sup> St. John's irony on this subject is admirably treated by Dr. Chase in *Belief and Creed*, pp. 71 ff.



confirmed  
by his calling  
Judæa  
"his own  
country;"

tional home of David at Bethlehem. The excitement with which we watch the hesitation of the crowd comes from our being inside the secret.

And, finally, we know that this is what he meant; for in one historic phrase he tells us how utterly Judæa was to him the native land of Jesus, and how remote and accidental was the bond with Galilee. "Jesus Himself bore witness that a prophet is not without honour, save in His own country." This is the judgment with which he makes the Master abandon Judæa, where He could not win His way, and go to find honour in Samaria and in Galilee, where they believed on Him. Anywhere, and everywhere, He could obtain the faith which He sought, except in the Judæa which was His own.

(6) as a refer-  
ence to the  
Galilean  
ministry of  
the Synop-  
tics, his  
emphasis  
on the with-  
drawal from  
Judæa to  
Galilee,

Another marked reference to the typical Galilean ministry of the Synoptics, which he himself mainly omits, is to be found in the reiterated emphasis laid all through the fourth chapter on the fact that we have reached the critical moment when Jesus first withdrew out of Judæa into Galilee. Everyone knows that the withdrawal marks the opening of the familiar story. "When Jesus had heard that John was put in prison, He withdrew into Galilee," says St. Matthew (iv. 32). "For John was not yet put in prison," says St. John in chapter iii. 24. He had not, he means, yet touched the moment by which the Synoptics determine the date.

and its  
occasion;

But the crisis which they signalise is fast approaching: and already, before the imprisonment of John, the great move had been resolved upon. It was when the jealousy of the Pharisees began to turn from John to menace Him who was now making more disciples than John, that He first turned to the policy of the Galilean withdrawal. Four times over in the chapter the writer recalls to us the momentous meaning of the act. "When therefore the Lord knew how that the Pharisees had heard that Jesus was making and baptizing more disciples than John (although Jesus Himself baptized not, but His disciples), He left Judæa and departed again into Galilee" (ch. iv. 1-3). "Now, after two days, He departed thence and went into Galilee. For Jesus Himself testified that a prophet hath no honour

in his own country" (43-44). "So Jesus came again into Cana of Galilee" (46). "When the Centurion heard that Jesus was come out of Judæa into Galilee" (47). "This is again the second sign that Jesus did, when He was come out of Judæa into Galilee" (54). Nothing, then, is told us of what happened in Galilee. Evidently, the stress laid on His going there has its meaning outside of our story. He assumes our knowledge of what the meaning is.

So in chapter vii. 1, he leaves our Lord in Galilee all the time between the Passover and the Feast of Tabernacles. He especially mentions that he remained there. Yet, still, he need not tell what He did there. For he has other ends in view. Only he is anxious for us to remember that Jesus is only in Galilee because He cannot help it. He dare not be in Judæa. In giving this as the reason, he entirely tallies with the others.

We may notice, in passing, how his independence also of the others is evidenced by his quiet assertion that Jesus had already, before John's ministry was over, taught His disciples to baptize (ch. iv. 1, 2). This might surprise if it were not explained by the writer at once, that this baptism was only the equivalent to John's own practice. As, according to our authorities, Jesus came, at first, preaching in the very words of the Baptist, "Repent, for the kingdom of heaven is at hand"; so it is not really improbable that He adopted the symbol of repentance which John had identified with his call. It was no more than this; for "the Holy Ghost was not yet given," and therefore, our author explains, in an instinctive and natural parenthesis, under his breath, that Jesus Himself baptized not, only His disciples. But, if St. John is right, and the disciples had already been habituated in the practice, then it is far easier to understand their immediate apprehension of the command recorded in the Synoptics, "Go ye and teach all nations, baptizing them." Surely, this would be singularly abrupt and dark if nothing had gone before to prepare them for it. Yet there is nothing said by which it is introduced, or through which they are instructed. Only we see, from the Acts, how ready

(7) his leaving our Lord in Galilee (vii. 1);

(8) his record of the disciples baptizing with the baptism of John,

preparing them for the final injunction to baptize in the Name;



they were with a rite which was familiarly used from the very first day of their preachment: and which took its place, as the ground-act of belief, without the slightest hesitation, and without a word of comment. The baptism of John is linked with Christian baptism by St. Peter, as its typical anticipation (Acts xi. 16). And it may well be that they had themselves administered the Baptism of Water in preparation for administering the Baptism of the Holy Ghost.

(9) his explanation of the pre-eminence of John the Baptist—

In the matter of the baptism of John, our Evangelist deserves special attention. He, and he alone, carries us back to the temper of those first days, and explains the extraordinary pre-eminence of the Baptist in the imaginations of those who framed the Gospel tradition. Always, they saw the Baptist, as the primary signal of the religious movement. Always, he stood there, close before the Christ. It was impossible to open the story of the Christ, except in the formula "John came preaching." Our Lord Himself declared that it was impossible to understand the authority with which He came, without first understanding the authority of the Baptist. If men cannot make out the Baptist's mission, then neither can Jesus enable them to know who He Himself is. So vital is the significance of John. And, yet, he never joins Jesus. He remains outside, in his independence: so that, though the very greatest born of woman, he is still below the level of the very least of those who have been baptized into the new kingdom of heaven. Here is a remarkable position, asserted by the Synoptics, yet unexplained.

The Fourth Gospel adopts exactly and minutely the same position; but, also, offers its spiritual interpretation.

the first believers had come from the Baptist,

First, the pre-eminent significance of the Baptist is explained when we see how the personal conversion of our Lord's own disciples had been due to him. Every one of these first believers in the Lord had been, before that, at the feet of the Baptist. With him, their spiritual story had begun. To him they had confessed by Jordan. They had also been with those who wondered whether this Preacher were not indeed the Christ. It is their own personal experience which makes it

for ever impossible to tell the story of Christ without first saying, "In those days John came preaching."

Now our author can recover the actual intensity of the momentous hour when the hope that this was indeed the Christ was staggered and broke. The blow was given by the Baptist himself; and the Evangelist could still so vividly recall the shock that he uses his peculiar threefold formula to emphasise the recoil with which his ardent converts heard him repudiate, in his own resolute thoroughness of speech, the honour which all men longed to credit him with. "He confessed; yea, he did not deny it: he confessed, I am not the Christ."

Consider what the emphatic reiteration implies. The days in which it was possible to imagine the Baptist to be the Christ have vanished into the forgotten past.<sup>1</sup> What can these new men, these Greeks, grouped there in Asia round the old Evangelist, make of such a wild and distant possibility? As if they could ever, for a moment, imagine a competition, a hesitation, between the Baptist and Jesus Christ! As if the Baptist could be anything to them!

Yet the Evangelist can never forget the agony of the crisis. He can never forget the stupor of dismay when their high hopes were shattered: and John, just when all was within his grasp, and all hung on his lips for the great decision, nevertheless, never lost self-control or judgment, and had the immortal courage to refuse the proffered glory. He did it: he did it himself: he was never beguiled by our enthusiastic devotion. Was there ever such force, or yet such humility? He never flinched, or shook. "He confessed: and denied not: he confessed, I am not the Christ." Here is a most remarkable example of his power to go back behind the experiences that had intervened, and to reproduce an original and primitive temper, long ago passed away.

All through the first three chapters we are in presence of a Baptist who competes in importance with Jesus

<sup>1</sup> Scott, *Fourth Gospel*, p. 79: "If the writer considered it necessary to prove that John was not the Christ he must know of some who have claimed that dignity for him." But the depreciation comes out of the exaltation.



the Baptist's own disciples were jealous of his yielding place,

Himself. His own disciples complain bitterly to him that he is yielding his place before the new-comer. And the Evangelist is so possessed with the reality of the apparent competition that he takes deliberate pains in his prologue, when he is summing up the very essence of the Gospel-news, to explain the radical difference that, in spite of superficial likeness, really divided them. "There was a man sent from God whose name was John." This is the only name that can be mentioned in such a context. For it is impossible to contemplate the sending of the Word of God without this one figure of supreme importance appearing at His side. He, too, was "sent." He stands beside the Christ. So unique was his pre-eminence! He began all that Christ followed up. He might seem to be the initiator: he led, Christ followed.

Yes. On the surface it looks like that.

but the Baptist himself declared that the difference was absolute;

Yet the difference between them was radical, was absolute; and this is what the Evangelist has to assert; and this is what the Baptist himself had the prophetic insight to see, and the moral nobleness to avow. Herein lies his amazing greatness—that he knew his own limitations, and never once confused his own mission with that of "the other" who should come. So alike on the surface, they were wholly divided in reality. "He was not the Christ" in any sense: he had no part or lot in the absolute mission. He was sent simply "to bear witness of the Christ." It was not really the case that Christ took up what he began. The two were, indeed, incommensurable. They had no common ground. So the Baptist cried, "He that cometh after me, and seems almost as a follower of mine, nevertheless passes right ahead of me; because He is of a wholly different order." "He was before me." This John, who comes so very near to the Christ, yet remains utterly outside the Christ's mission. He is nothing, he is nobody: he is but a flying cry in the wilderness, which is heard and then is gone. Nothing comes by him. Nothing is achieved. He does but signalise the start; and Christ takes up the work. He only cries aloud, and points out "the other," and disappears. Grace and truth, the entire new reality come by Jesus Christ and by Jesus Christ only. John

"He was before me,"

himself once more declared this, when he refused to associate himself with Him who was the Bridegroom, whose voice it was enough for him to hear—as a signal that his own part was over. He himself must decrease, while that other increased. He knew it; he accepted it. This was his joy; in this he is fulfilled.

he himself  
"must de-  
crease;"

he stands  
for the Law,  
which has  
no share in  
that which  
fulfils it:

Here, in this analysis, the Evangelist has given us the hint why the Baptist to the last remains outside the kingdom. It was part of his own prophetic vocation to exhibit the powerlessness of man, at his best and highest, to enter in. He symbolises in his own person the preparation of the Law, which nevertheless has no share itself in that which fulfils it. The Law is the tutor which leads down to Christ, and so draws very near Him. Yet the division between the tutor and that to which he leads is absolute, and the Law finds its glory in the act of proclaiming its own futility; for, by that very despair of itself, it witnesses to the necessity for that other One who comes into the world. Moses, the prophet of the Law, is dramatically pictured as dying outside the Promised Land, which he cannot himself enter. John, the last prophet of the Law, greater than all the prophets, still remains to the end dramatically outside, pointing the way in. In all this the Evangelist has allowed us to enter into the very heart of the Baptist, and to recognise him as the greatest of all the prophets, because he was conscious of the exact limitations set on prophecy.

he is like  
Moses, dying  
outside the  
Promised  
Land:

It is by recognising this that we can interpret and justify the uttermost witness borne by the Baptist to our Lord in the salutation, "Behold the Lamb of God, which taketh away the sin of the world." Of course these words are not supposed to bear the full sense a Christian would put into them. They are to be read in the light simply of the passage from which they are taken. The second Isaiah had in the 53rd chapter given the Baptist the language and associations which would account for the phrase he uses, and he probably means little more than what the prophetic writer may have meant. But the words, as they stand, emerge instinctively out of the situation which has made itself intelligible to him. He was dealing night and day with

thus we can  
interpret  
"Behold the  
Lamb of  
God,"

not in the  
Christian  
sense, but  
in the light  
of Isaiah liii.

and the situ-  
ation.



that sin of the world which men were confessing in his ears by Jordan; and he and they were discovering, as they confessed, how impotent was the Baptism of Water to take away their sin. The further the confession went, the more absolute became the Baptist's knowledge of his own powerlessness to help. More and more he learnt "to confess, to deny not, but confess, I am not the Christ, I can do nothing." Why ask what I am—or why I baptize? For myself, I am but a voice. This is his reiterated assertion. Something more is wanted, if humanity is ever to cast out its own sin. Some act must be done on its behalf, for the Baptist has carried man's effort as far as it can go, and yet it breaks and fails. Something will have to be done for him by that other, who enters to "baptize with fire." What will that something be? And then it is that he catches sight of our Lord's face, it may be white and strained and pathetic with the stress of the great Temptation; and back on him come the ancient words of prophecy, telling him of some meek one, led to the slaughter like a lamb, for the chastisement of our sins; and the truth flashes in. Surely it will be, somehow, by the way of sacrifice that the thing will be done; this meek one who approaches him will work it out by death. The associations, natural and familiar to the son of a priest, rush back upon him, out of his own boyhood's memories, and he cries, "Behold the Lamb of God, which taketh away the sin of the world."

But if so—  
why did he  
not become  
a disciple?

It seems, then, that we can explain the utterance itself out of the conditions which belong to the situation. But can we, on the other hand, suppose that if the Baptist had ever arrived at this utterance, he would not have become a disciple of the Master, whom he had recognised, and have abandoned his independent work? This difficulty is, at any rate, not peculiar to the Fourth Gospel; for the Synoptics tally exactly with the account he gives of the position taken up by the Baptist. In them, too, he decisively recognises the Master to whom he attributes such supreme significance, and yet continues his own work of preparation. Our Lord's own verdict on him exactly expresses

this attitude. He places him, at once, at the highest crown of humanity under the Law ; and yet below "the least in the kingdom of heaven." Probably the very words in which he recognised the Master would imply that he expected some supreme and historical manifestation ; some act of Divine deliverance worked through Him ; and until this took place, he would regard matters as still in suspense, and would therefore remain pointing forward and preparing. He had recognised the agent of deliverance, but the action had yet to take place. And it may be this that explains the message of dismay from the prison, which supposes that he had already believed Jesus the Christ which was to come, but is offended by the long delay of the manifestation ; so that he challenges Him with the inquiry—"Are we, after all, to look for another ?" The tone of disappointment and offence in the message is the measure of the height to which his expectations had formerly carried him.

Probably he looked for some decisive manifestation.

Our Evangelist then agrees with the others in the general picture given of St. John the Baptist, while he alone accounts for the immense importance which they attribute to him. He also agrees with them as to the style in which the Baptist spoke. He puts in his mouth brief, pithy, and enigmatic sayings, and he especially recalls the sharp, weird cry of his voice. The picturesque saying, "He that hath the bride is the bridegroom" (iii. 29), is quite in the manner of the man who spoke of the "axe laid to the root of the tree," or of "Him whose fan is in His hand and He will thoroughly purge His floor." The verdict on himself—"He must increase, but I must decrease"—does not go beyond the proverbial word remembered by the others. "There cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose."

The writer also agrees with the Synoptists in giving the Baptist brief, pithy, enigmatic sayings.

At ch. iii. v. 31, it is no doubt the Evangelist who is speaking for himself and interpreting the relationship, as he conceived it, between his own Master and the Baptist. If this is so, then there seems to be nothing in the record given which goes beyond the limits which are natural to the historical moment.



(10) This Gospel alone explains how the Pharisees, contrary to their principles, appealed to the Roman Governor.

There is yet another point in which the Fourth Gospel serves to explain a difficult situation in the other three. He alone can tell us how it is that the Pharisees and the crowd at the Feast are so ready to turn to the Roman Government for aid, and to charge Jesus before the Governor with being that very thing which they most desired—a rebel against Rome. How was it brought about that this should be the final charge; and how was it that they should be so willing to make it? It is surely unaccounted for in the other Gospels; but from St. John we understand how it was due to the fact that the opponents of our Lord, unable to find a way of action for themselves on their own lines, fell in with the Sadducean policy of Caiaphas—a policy which, however hateful to themselves, yet made itself dominant by proving itself alone efficacious. There is this additional tragedy, then, in the final close—that the Pharisees, for the sake of slaying the Lord, foreswore the creed which had been their glory and their life, and allowed themselves to be found crying in Pilate's Hall, "We have no king but Cæsar."

But, while using the Synoptic tradition, he is independent of it,

working on incidents afresh;

e.g. the feeding of the five thousand.

But while using the common tradition and assuming it, he shows himself totally independent of it; and this is the most remarkable characteristic of the book. Whenever he wishes to use for his own purposes incidents and scenes which appear in the common tradition, he leaves the tradition itself out of account, and works over the ground on his own account with entire freshness and originality. We see this in the episodes with the Baptist in the opening of the Gospel and again in the sixth chapter, when he is handling the feeding of the five thousand. The old names appear; the situation is exactly that which the Synoptics describe; but his personal authority to tell the tale is obviously regarded as its own warrant. If at any point he happens to differ, it does not in the least concern him. He takes no trouble to put himself straight. He gives his own version; and expects to be believed. It is impossible to read the Gospel without feeling that the hearers are expected to receive his account with complete acquiescence in his supreme right to give it. For some

reason or other, he stands above the common tradition and not below it.<sup>1</sup>

This becomes yet more apparent in the great chapters that relate the final tragedy. Here he not only shows himself independent of the tradition, but at certain points definitely traverses it. We have already spoken of his careful emphasis on the transference of our Lord, after His seizure, first to Annas and then to Caiaphas. He is particular about this detail. Then, again, in his story of Pilate and his conduct at the trial: while agreeing precisely with the others as to the attitude taken up by Pilate, he enters far more deeply into the details of Pilate's struggle on behalf of the Master and gives a different account of the various moments through which Pilate passed. It is a most sympathetic analysis of the motives which led Pilate to make the great surrender, and he takes great pains to give at full length the varied and persistent effort made on behalf of the prisoner. He distinguishes between the appeal made to their pity—"Behold the Man!"—and that made to their scorn, to the absurdity of the accusation: to the impotence of the claim charged against the helpless prisoner, "Behold your King!" The study of motives, as they work in Pilate, is singularly lifelike and convincing, and he gives special lucidity to the secret of Pilate's surrender, as he shows the force of the great cry in the hall—"If thou let this man go, thou art not Cæsar's friend." "Whosoever maketh himself a King speaketh against Cæsar." Pilate was already under imperial suspicion. Here is exactly the threat that would have force with him. Throughout, while the identity of Pilate's attitude and character, as it is reported in the other accounts, is exactly preserved, the whole is coloured by a freedom, a freshness, and an intimacy of touch which carry us far closer to the living man than they can do.

But the climax of this independence is exhibited in his treatment of the Last Supper, and this he appears

<sup>1</sup> In later lectures Dr. Holland noted how the author of the *Fourth Gospel* implies that our Lord *ought* to have been at Jerusalem for the Passover, had there not been special reasons for His avoiding Jerusalem. He could not go for fear of His life. As it is, the opposition from Jerusalem has followed Him to Galilee.

Even more when He comes to the final Tragedy—where he definitely corrects the Synoptic story, inserting the hearing before Annas, entering more deeply into the details about Pilate.



But most of all as to the Last Supper, which he says was *not* the Passover meal.

definitely to pronounce not to have been the Passover meal. The Passover had yet to be eaten when our Lord was in the Judgment Hall. This is distinctly given as the reason why the Jews could not enter the hall, for fear of defiling themselves before the Passover.

He tells us this only incidentally.

It is probable that the author was attracted by the conception of the death of our Lord on the Cross tallying in time with the death of the Paschal Lamb. But if he had been led by this attraction to force the connection, he must have left some traces of his purpose. He must have shown some sign that he was rather violently breaking up the familiar story. Yet not the slightest effort can be detected. He does not by any single syllable betray the slightest anxiety to win his version favour. Nor does any doubt occur to him as to the adherence of his hearers. He moves along his story with entire serenity and assurance. Nor does he attempt to justify his version, or to call attention to it in any way. Only in incidental phrases, which fall in as they come with perfect spontaneity, do we detect what he is telling us. We learn it either from such a saying as the one already quoted about the Jews fearing to defile themselves; or by his record of the disciples' supposition that Judas had gone out to buy something for the Feast. The whole thing is told with natural ease, and without a trace of self-consciousness.

If he is right, details in the Synoptic story otherwise inexplicable explain themselves.

And the interesting thing is, that if he be right many details in the other Gospels, which are now perplexing, explain themselves. We understand at once how it was that the High Priest sent out the guard to take our Lord in such haste—in order that all might be done before the Feast—"for they feared the people." They had especially said, "Not on the Feast Day." It would be strange if, after all, it was exactly on the Feast Day that it happened. We understand again how the Court of the Sanhedrin could meet for the trial, which would certainly be illicit on the Feast Day. We see how the women could go and buy spices, and, perhaps, how it was that Simon of Cyrene could be coming out of the country. It became, also, more intelligible why not

the faintest allusion is made to the Paschal Lamb at the Supper.

Yet it remains that the other Gospels are quite precise in their statements that "they made ready the Passover." How this is to be explained we must leave to those who undertake to interpret them. For us it is sufficient to say that of the two accounts that given in the Fourth Gospel is the one which most naturally fits all the facts, and explains what is inexplicable in the other accounts, while remaining perfectly consistent with itself. Also, while it is just possible to explain, if the Fourth Gospel is right, how the ordinary tradition grew into identifying the Christian Passover with the old Paschal Feast; on the other hand, if the Synoptic account is right, it is impossible to account for the minute and incidental references by which the Fourth Gospel deliberately traverses it. Of the two versions, then, the last remains the more probable, historically. Now, this easy and broad independence of the very tradition, which he freely utilises wherever it satisfies him, is a point of vital importance in considering the question of the authority. We are bound to recur to it again and again: for it challenges a decision: it forces a verdict. The longer we look at it, the more impressive, the more unavoidable it becomes.

The Fourth Gospel account fits all the facts.

This independence is vital on the question of authorship. Who can this be who traverses the accepted Tradition?

Especially as to the Last Supper, which became the core of the Church's worship, a rigorously guarded Tradition?

Who is it who can afford to traverse the accepted tradition in a matter so momentous as the Last Supper? The Last Supper has become the absolute core of the Church's worship. In it is given the one absolute legacy, in deed and word, of the risen Christ to His living Body. We are touching the vital heart of the Church's existence. We know, again, the rigour and the scrupulosity with which the great tradition was handed down, including, especially, the account of how our Lord, on the night that He was betrayed, took bread. This tradition is fixed, under valid and Apostolic authority, as soon as we know anything of Christianity at all. It is carefully organised from the centre, where "the pillars" abide for this very purpose of assuring authenticity to the tradition, for thirty years, without moving. No one may teach the tradition who cannot show their imprimatur. St. Paul



Yet the  
writer differs  
from it, as  
of right.

himself is studiously anxious to assert his entire agreement with that which he had received. Round about this tradition the Church is organised, as a living organism that exists to preserve it intact. No looseness of teaching is tolerated on this cardinal matter : no uncertificated teacher can touch it. Yet here is someone who does not find it worth while to consider how he stands to the familiar form. He stands over it, not under it. He takes his story with the assumption that, if he happens to differ from what is commonly taught, no one will be surprised, no one will hesitate to accept his version. We feel, as we read, that it would be impertinent to ask him how he comes to apparently disagree with them. The question does not trouble him : does not occur to him. If ever he breaks off to assert the validity of his witness, it is at moments that were solely significant to his personal convictions : not the least at the points where people might be asking, "What possible authority has he for going beyond the tradition?" This last question would, obviously, be impossible. It is unnecessary even to forestall it.

What room  
does this  
leave for  
any other  
authorship  
but that of  
the Apostle  
John ?

Now, is there any explanation but one of this assumption of indisputable authority over the tradition—an authority which the whole Church will accept without a quiver of hesitation, as included in the inevitable position of him who speaks? In the face of this phenomenal fact, what room is left for a supposition of some unknown, unnamed, unrecorded believer, working upon some unknown reminiscences of an unknown old man called John the Presbyter, who is reported to have been, in some uncertified sense, a disciple of the Lord ; and weaving out of them a novel and allegorical picture of what he fancies to be the Ideal Christ, as He might have been? Such a supposition cannot pretend to bear the strain of the facts. It offers no explanation whatever of the one thing that needs to be explained. It is not even an alternative to the traditional hypothesis. For it offers no account at all of what happened or of how it came about. It is, simply, a confession that if the book is not the Apostle John's, then we do not know anything about it, nor

Other sup-  
positions  
are either  
confessions  
of ignorance,

can give any intelligible interpretation of its origin and acceptance. We give it up. This is all that can be said.

There is only one suggestion that even attempts to meet the case. It is that argued by Dr. Delff<sup>1</sup> and hung over, with a certain wistfulness, by Dr. Sanday. The suggestion rests upon a statement attributed to Papias that St. John, like his brother, was "slain by the Jews." The statement and attribution appear to depend upon a single authority—an epitomizer (eighth or ninth century) of Philip of Side (fifth century), who certainly does not quote Philip accurately (see Armitage Robinson as referred to below). It is contrary to every tradition which we possess concerning John the Apostle, and we cannot doubt that some remark of Papias has been misunderstood. If the statement had been as reported we must surely have heard of it from Eusebius or other earlier writers. Nevertheless on this basis (1) we are asked to believe that John the Apostle was martyred at some date before the destruction of Jerusalem, (2) we have to imagine that the disciple whom Jesus loved was not John the Apostle, but a chosen youth whom our Lord took with Him everywhere. He was, probably, from Jerusalem; and knew, better than the regular Apostles, the Jerusalem incidents. He took a unique position in later days, as having been so tenderly and deeply favoured by his Master; and stood close to the intimate Apostolic ring. This favoured youth, whose name was also John, gradually stepped into the place of the dead Apostle: and became the supreme living authority on what the Master had said: so that when the Synoptic Gospels were brought under his review, and he was induced to fill them out by a complementary and more authoritative record, the whole Church had come to forget which John it was: and took John, the old man of Ephesus, to be the Apostle whose martyrdom had been forgotten.

<sup>1</sup> On Delff's theory, cf. Sanday, *Criticism of the Fourth Gospel*, pp. 99-108. On the supposed martyrdom, cf. Ramsay, *First Christian Century*, pp. 28 ff.; Armitage Robinson, *Historical Character of St. John's Gospel* (Longmans, 1908), pp. 64 ff. Dr. Holland referred to Armitage Robinson's *Study of the Gospels* (p. 151). I have substituted a reference to the later treatment of the subject, and have recast the statement in the text accordingly.



or imaginative theories which will not fit the facts.

Now such an imaginative theory might reconcile a few superficial details that now puzzle us: but the moment that we bring to bear on it the pressure of real facts, it is bound to collapse under us.

For, consider what it involves. The supposed author, who had this unique experience, and who went behind even Apostolic intimacy with our Lord on earth, has left no shadow of a trace of his existence or of his name on the Gospel tradition. Nobody has ever heard of him. Not a hint suggests that he was ever there. He waits utterly out of sight and hearing, until he emerges in Asia, as a man possessed of such acknowledged and supreme authority that the Synoptic Records are submitted to his review and he is allowed to assume the solitary and incomparable significance that would belong to the Apostle St. John.

He is a spiritual genius, able to produce a book that is unique even in the Christian Scriptures: yet not a fragment of a tradition remains to say who he was, where he lived, what he did, or thought, or said. He must have been on terms of the most affectionate intimacy with Simon Peter: yet the Gospel tradition has not preserved a single note of his presence. And, certainly, Simon and John the Apostle were close friends, so that there must have been two of the same name, both so near to Him that they appear to have melted into one.

And, then, if "the disciple whom Jesus loved" be not St. John, the Fourth Gospel, which takes such special pains to introduce us inside the Apostolic circle, and to establish their characters and relationships, has, practically, omitted to mention St. John altogether. He would only be referred to as one of those who went with Peter a-fishing in chapter xxi. Can we imagine John the Apostle unmentioned and unnoted in a Gospel that specially treats of the friends of Jesus? And here, again, in this twenty-first chapter, though John the son of Zebedee is present, the disciple whom Jesus loved, who has *not* been mentioned among those whose names have been recorded, appears suddenly to be there. There remains, moreover, the extraordinary and incomprehensible confusion that we

must attribute to the entire Church, by which it passively and unconsciously allowed the substitution of a disciple, whose record does not exist in any shape or form, into the place of the great Apostle who, by unwavering tradition, for some twenty years stood as a central pillar of the Church, close bound with Simon Peter himself, in the heart of the authoritative body of witnesses in Jerusalem itself.

This tradition denies him martyrdom. But we, on a story woven out of the ninth century, have to deny the tradition.

Tradition makes him live until, in extreme old age, his memory haunted the Asian coasts, and made it a difficulty to believe that he would ever die. We have got to believe him wiped out by some violent death, which no one has taken the trouble to notice or remember; while the haunting memories of the Asian disciples had, really, mistaken their man.

How are we to take such a suggestion seriously? Are these the methods and conclusions of science? We are once again playing with our own ignorance and toying with the attraction of fanciful inventions. We have lost all touch of solid ground. Anything, of course, is possible; but we have wandered into a region where we have no material for checking our imagination. It is as we review the vague uncertainties of these alternative suggestions that we find ourselves forced back again and again on the arresting challenge: Either the book was written by the Apostle, or we are totally unable to account for its existence. If John wrote it, then, at least, we have an explanation which broadly accounts for the character and position and authority of the book. If he did not, then its form and its origin and its history are unintelligible. We have lost the cue; and have no interpretation to offer. Criticism is baffled. The book must be left an unsolved mystery.

Either the book was written by the Apostle, or we cannot account for its existence.

If, on the contrary, it was the work of the Apostle, then its unique originality of character is, obviously, natural. For we have to remember that we have no other example whatever of how one of the Apostolic band of eye-witnesses would write a Gospel. There is

If it was the work of the Apostle, its unique character is accounted for.



The three  
are not first-  
hand wit-  
nesses.

nothing to compare it with. It is not one more Gospel added to the other three. It emerges on a different plane from these. They are of the stamp and order which belong to the level of subordinates, who, without professing to be first-hand witnesses, can claim to report exactly what they have been taught. Their authority lies, not in the men who write, but in those who stand behind them. The tradition steadily asserts no more than this. The names attached emphasise it. St. Mark is only important as representing St. Peter. St. Luke carefully warns us of his secondary position. He, with many others, has tried to set down the exact account transmitted to him by those who saw and knew. That, and no more, is what he can achieve. Behind and beyond him, he finds his entire significance in that living band whose witness he can faithfully repeat. The first Gospel is, certainly, of the same character and rank. It is exceedingly difficult to say what precise part in it can be attributed to St. Matthew. It probably represents the report of the tradition behind which stood St. Matthew, as Peter stood behind Mark. These are Gospels, then, which faithful clerks might write, whose personal claim to be believed would lie, not in their own authority, for they were more or less obscure, but in their background: in that which they professed to transmit and report.

The record  
of an actual  
eye-witness  
would be on  
a different  
level.

Now, suppose that, at last, one of this inner band of authoritative witnesses, who had always been behind the subordinate reporters, were himself to step out from the background into the front, and, instead of leaving it to one who was no eye-witness, to record what he was told, were to put himself, in his own authoritative supremacy, to the task, the resultant work would stand off from these others, as framed on different lines, as speaking with another voice, as possessed of a different certitude, as capable of other ventures, as moving on another level.

The con-  
trast would  
be described  
by setting  
St. Luke's  
Preface

We have only to take St. Luke's modest introduction, in which he tells us so plainly that he is only putting down what Theophilus and he had always learned as they sat, with others, at the feet of those who alone could deliver the living testimony; and merely claims

completeness and orderly precision for his careful report : and, after reading this, to take up the splendid opening with which the writer of the First Epistle of St. John announces his personal validity in words that are familiar enough and yet seem ever to gather up new forcefulness of assertion. "That which was from the beginning : which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of Life : for the life was manifested, and we have seen it, and bear witness, and show unto you, that eternal Life which was with the Father and was manifested unto us : that which we have seen and heard, declare we unto you." Now, consider. If he, who made this tremendous claim, were ever to write the record of what he had so seen, would it not be felt, in a moment, that a gulf had yawned between it and any work that could come out of the tone and temper of the Lucan Preface? We should be in another world. We should breathe another atmosphere. The two products would proclaim their distinctness and their contrasts, at every line. Is the contrast<sup>1</sup> in tone and type between the three first Gospels and the Fourth at all greater than this difference in personal authority would lead us to expect?

side by side with the exordium of St. John's Epistle.

The actual contrast is not greater than the personal authority would lead us to expect.

Yet, of course, he is writing and selecting, in the light of his later experiences. And this will especially affect his record of his Master's words, and the expressions which convey the full creed. Obviously, the report is intended to convey the impression which long years of brooding meditation have gone to produce.<sup>2</sup> The selection of this material, the emphasis laid on typical phrases and expressions, the significance attributed to words and acts, all bear the marks of the discipline which has taught him so much. In Dr. Armitage Robinson's admirable words : "The whole is present in his memory, shaped by years of reflection, illuminated by the experience of a lifetime. He knows the Christ far better than he knew Him in Galilee or Jerusalem half a century before. He knows who and what He is, as he hardly guessed then.

The report is obviously the result of years of brooding.

<sup>1</sup> On the differences and the harmony of the two presentations, see Appendix, p. 227.

<sup>2</sup> On the relation of reflection to experience, see Appendix, p. 228.



And the fuller knowledge has revealed the inner significance of events as none knew it, save the Master, at that time. He cannot speak or write as if he were a young man wondering from day to day whether this were the Christ. . . . He will say what he now saw in the light of a life of discipleship."<sup>1</sup> That is excellently said.

"There where I once saw points, I now see stars."

The Prologue proclaims the ultimate conclusion. It is to be history told in the light of its interpretation.

This process is undeniable. The writer practically proclaims it, by the opening prologue, in which he plainly announces the full and ultimate conclusion of belief to which he has come, and in the light of which he has written his record. He makes perfectly clear what are the assumptions with which it is to be read. It is to be history told in the fuller light of what he firmly believes to be its true and absolute interpretation. He proposes "to give" the meaning of the whole story as the Divine Spirit had "revealed it to him, and as he had long grown accustomed to explain it to others."<sup>2</sup> In carrying this intention out, he will not be afraid to introduce his own comments into the narrative, and to expound the conversations in his own words. This he certainly does in chapter iii., for instance vv. 13-21, and again vv. 31-36.

The whole report is coloured by the personality of the reporter.

There may be other passages where it is more difficult to trace the dividing line between the original and its expression. And, moreover, his identification of himself with his story is so delicate and so entire that the language of the Master throughout has the personal colour and flavour and tone of the reporter. That must be allowed. But what I would plead is that no one will be afraid to allow it, if only the writer be the one who lay on Jesus's breast. We cannot know Jesus better than through him. It must be remembered that Jesus deliberately preferred to be recorded through the impression that He made on others, rather than through any less indirect method. When St. Paul cried "Ye are my record," he was echoing the very spirit of his Master. The Master rated the mediation of selected man higher than the mediation of the bare

But we cannot know Jesus better than through the disciple whom He loved.

Our Lord chose to be recorded through the impression

<sup>1</sup> *Study of the Gospels*, p. 149.

<sup>2</sup> *Ibid.*

written word. He left no scrap of writing behind Him : He made on but only twelve men, who had " accompanied with Him others. from the baptism of John until the day that He was taken up from them." Through these, all that was ever to be known of Him was to pass. The report of men, whose lives had been absorbed in His, conveyed the truth about Him better than ink and parchment could ever do. So He decided. And, in that decision, He had pronounced a record such as St. Mark's to be insufficient : He had made something after the type of the Fourth Gospel obligatory and inevitable. The personal impression that He produced is to be, itself, the medium of His Revelation. A living organ is alone adequate to record and transmit the Life of Life.

To carry out this principle the Fourth Gospel was inevitable.

This principle must be assumed in determining our relationship to this Gospel. We must allow it to be part of our assumption and indeed of our confidence that the man comes, in a measure, between us and the Christ. There is no other way of arriving at Christ than through a man ; and Christ Himself considers that there is no surer way. If only we can know the heart of this man : if only we can lie on the breast of him who lay on the breast of Jesus : if only it be that man, and no other, who is speaking : if only it be with his eyes that we see, so that we hear what he heard, and feel what he touched : then we are in possession of all that we can desire. And the assurance that this is indeed the voice of the disciple whom Jesus loved, to which we are listening in the Fourth Gospel, will, I am persuaded, deepen, through closer critical study, into an absolute conviction which no superficial enigmas will avail to disturb. So that we too may be able to join our corroborative voices with those of old, and say, " This is the disciple which testifieth of these things and wrote these things : and we know that his testimony is true."



## NOTE ON THE PROLOGUE AND CHAPTER I

### ST. JOHN I. 1-18

THE whole force of the Prologue is concentrated on declaring the full significance of that historical experience which it is the purpose of the Gospel to record and interpret. A fact had happened which those who bore their witness had heard, had seen with their eyes, and looked upon, and handled with their hands. And through this fact a manifestation had been made of the Word of Life, even of that "eternal Life which was with the Father and was manifested to them." This passage (1 St. John i. 1-4) with its characteristic threefold reiteration, is closely parallel to the Prologue. This which they actually had seen they now declared unto them whom they would draw into their fellowship. On this fact so manifested, as it actually was assimilated by them, the writer broods. Back to it he continually returns, reiterating, rehearsing, repeating. He never leaves it. The high theological interests to which he so emphatically refers, concerned with the eternal character of this Life which was in the beginning and was ever in union with God, and was of the very nature of God, are not introduced or dwelt upon so much for their own sake, as to heighten and magnify the extraordinary value of the action now taken, of the manifestation now made. They are not argued out; they are not explained; nor is it expected that they will be disputed, that they will cause any surprise. Rather they are rehearsed, in their absolute worth, in order to intensify the momentous character of the immediate crisis, the awful tragedy of man's rejection of the manifested Life, the overwhelming power and glory of its acceptance. Thus the full force of the opening declaration, "In the beginning was the Word, and

the Word was God; all things were made by Him; in Him was Life, and the Life was the Light of men," is to be found and felt in the astounding close. This Light, though it was the manifestation of that eternal Life which is in the bosom of God, nevertheless when it appears for man's salvation shines out only in the midst of a great darkness, a darkness which looked as if it would overwhelm it. That is the terrible issue which haunts the imagination of the writer; that is the damaging fact which he sets himself in his Gospel to explain. He repeats it over and over again, as in a refrain. It is so incredible. Think of it! He, who is the Light of the World, is present and standing within the very world which He has made: and yet the world knew Him not. Think again! He has come to make Himself one with those who are already committed to Him, pledged to Him; He was their traditional heritage; their peculiar and privileged possession. And yet, coming as He did in response to all that made them already His own, they, who had been so intimately bound to Him, could not understand nor perceive nor apprehend Him. They could not appreciate their own inheritance. "He came unto His own, and His own received Him not." How could such a disaster have happened? Had they no sign, no warning? On the contrary, there was a man sent for the very purpose of enabling them to respond. John was sent by God to provide against the danger of a mistake. Himself not in any sense the absolute or eternal Light, he was nevertheless qualified to recognise it, to bear public witness that it was there. Yet even this witness, in which the entire prophetic movement of Israel culminated, could not save the day. In spite of John's faithful witness, "His own received Him not."

It is this prominence of John the Baptist in the Prologue which shows how closely the entire passage adheres to the actual events of Christ's coming. If the writer were preoccupied with the high theology concerning the Word in the bosom of the Father, then the abrupt and violent introduction of the Baptist into the foreground would be inexplicable. But if his eyes and heart are absorbed in recalling the actual experience of those



who saw Christ come, then it is quite impossible for him to present that arrival without including the vivid impression of that other, the forerunner, through the powerful impact of whose personality every one of the believers came to recognise the Light. They could never dissociate their ultimate belief from the strong pressure of the loud cry which drove them to it. And it is this close attachment to the actual experience of the fact which explains also the writer's special anxiety to make the distinction between the Word and its forerunner, between the Light and its herald, so absolute. In the order of facts, they appear like partners in one cause, successive leaders following one another in a common task. But the peculiar wonder of the Apostolic experience lay in the discovery that the order of succession in time gave no clue to the relative values of the two. It was found that the two moved in different planes, and were wholly incomparable. He who came later and looked like a follower went at once right ahead of him whom He had followed, just because in the order of real existence He was utterly and wholly first: "He was before him." The Baptist had no part or lot in the actual manifestation of the Light; he was not one factor in the Illumination who was followed and surpassed by a yet fuller revelation. Far from it. He did not stand inside the Light at all. He was wholly outside it, pointing at it. He was not that Light, but was sent to bear witness to that Light. For the writer the true manifestation of the Word turns, largely, on this absolute distinction between the Baptist and the Christ. The two, who seem so closely connected, in reality arrive from opposite directions. One is from above; the other is from below. One rises out of the world to witness to the Light; the Other, the real Light, is that which arrives at the world and comes into it from without. Only when so recognised and apprehended in His complete independence of John the Baptist is He received as what He is, in His own name: "*That* was the true Light, which lighteth every man, the Light coming into the world."

And this vital distinction is what marked all the experience of those who received this Light. This

coming of the Light into the world from without was verified to them through their own experience of the change wrought in them by their reception of Him. For in receiving Him, they found themselves wholly changed, transformed, recreated, with new powers and capacities, which were made theirs through their having authority now to act as sons of God. They were reborn into a condition which could in no way be accounted for from within or from below. It was no growth, no upspringing, no flowering of the natural man. Search as they might, they could not discover its origin in the human life which was theirs by blood ; nor was it in any sense the outcome of that forceful purpose which was pushing its way upward through the elect and sacred Jewish birth ; nor again of the intentional effort put out by the man's own desire to attain his highest ideal. No physical ground, no heredity, no voluntary endeavour, sufficed to explain what had happened to them. It could only have been wrought in them by an incoming energy of God.

And this rebirth had become possible : there was a force in action which was sufficient to account for it. For the living and creative Will of God, His Word, had identified Himself with human flesh. He was here within the life of men, in which He abode as a permanent power ; and the individual men who passed under this power and accepted His name recognised in Him, through His work in them, the manifested actuality, the present glory of the living God, making itself felt under the kindred forms of grace and truth, that is, through the free boon of new life, and the disclosure of the inner reality of things.

All this radical distinction which severed the Light from him who simply bore witness to the coming of the Light, John himself consciously apprehended. In this lay his prophetic greatness, that he had the insight to detect, and the courage to declare, his own prophetic limitation. He proclaimed aloud, with a great cry, that the order of development reversed and disguised the order of reality, so that He who followed did indeed precede. And we who believed verified in our own persons this declaration of John ; for we found by



experience that the life opened out by that which we received into us was wholly new and full and growing. There was no limit to it, for each advent of life made possible a fresh arrival. This constituted something additional, unique, original. The old condition, governed by the Law given through Moses, had nothing like it. The Light and the Life which were now at our disposal had no existence in man until they were brought into action for us by the coming of Jesus Christ. We were brought into contact with that uttermost and absolute reality which is God Himself. He whom no human eye can see was made known to us as our own God and Father, through the manifestation made in us by Him who was everlastingly One with Him, heart to heart and face to face, His very Son.

#### ST. JOHN I. 19-51

The issue at stake has been declared. The Eternal Word has become Man in the world that He had made, and the world did not know it. The Light of Life is shining : yet it shines in darkness. The Christ has come to His own, and His own did not recognise Him. But the individual believers who do receive Him find themselves created afresh, and recognise the cause of this transfiguration in Him who is the Glory of the Father.

Now, how is this cleavage to be explained ? Why did some accept and some refuse ? The entire Gospel is devoted to answering this question. It has first stated the ultimate rejection and the ultimate belief ; but neither rejection nor belief was achieved at a stroke. Each was arrived at by a gradual process, and by noting the process the result can be made credible. The Gospel, therefore, begins with the earliest moment of the first formation of faith, and it ends with the final utterance in which Apostolic belief shakes off its last hesitating doubt and seals its perfected confession. Thomas said, "My Lord and my God." Between these two poles we can watch the refusal of His own to receive Him hardened down from dim suspicion and critical inquiry, through recoil and dis-

trust and repugnance, into obliquity, blindness, hostility, hate; until at the end it has cried, "Not this Man, but Barabbas. Crucify Him, crucify Him! We have no king but Cæsar."

What was it, then, that determined the contrasted decision? Whence did the divergence spring? That is what the writer will now tell us. It all began with John. "This is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, 'Who art thou?'" On the answer to that challenge everything turned.<sup>1</sup> This was the emphatic hour which the writer can never forget. In order to convey the overwhelming sense of its significance, he gives to his record of it a threefold reiteration: "He confessed, and denied not, but confessed, 'I am not the Christ.'" We can still feel, in that repeated emphasis, the profound emotion of dismay in which those who had mused in their hearts whether this were not the Christ, heard the great refusal made. He himself in his austere humility scattered their expectation. Who then was he, and what was his worth? Those only could understand who could enter into the secret of his self-abnegation. He was naught; another was all in all. His whole value lay in pointing to that Other. He is but a voice crying in the wilderness. He can do nothing with his baptism of water. He is not worthy even to play the part of slave to Him who comes and who alone counts. And why are he, himself, and his baptism naught? Why is that Other everything? Now the great word is said. It is because there is a sin which no effort of man's own, and no mere baptism of water, can ever wash away. He had come baptizing with water in order to convict his own baptism of impotence. He baptized with water in order to make Him manifest who should do with His fire what water could never do. That is why this Other takes precedence. He takes away the sin of which man cannot rid himself; and He does this by some act which would recall Him who was to be "brought as a lamb to the slaughter, and should be stricken of the Lord for the transgression of His people." "Be-

<sup>1</sup> This entirely agrees with the account our Lord gives of Himself in the Synoptic Gospel, Matt. **xxi.** 23-27.



hold the Lamb of God, that taketh away the sins of the world."

How far it is possible or natural for the Baptist actually to have said such words has been discussed in the Introduction. Anyhow, they here appear as the keywords in which all the witness of the Baptist culminates, and as the decisive words which determine the crisis of Faith. The Jews, the representatives of the great refusal, are preoccupied with John himself. "What sayest thou of thyself? Art thou Elijah? art thou the prophet? Who art thou, that we may give an answer to them that sent us?" If they cannot find the man's worth within the man himself, they have nothing to report; and so seeking it, they miss all the value of the witness. And they do this because they know nothing of the sin which water cannot wash away. If they had experienced this sin, they would have been ready to look out for Another. As it is, they have no motive which shall lead them to require Another. As our Lord said later on, "Ye say, We see: therefore your sin remaineth." So the Jews, in their desire to find John's significance in himself, are blind towards his real meaning.

But John is determined that it shall not end there. He forces the issue to the front: "John bare record." He told aloud emphatically how his own vain baptism of water led straight to the direct disclosure of Him who should bring into effective action the real baptism of the Spirit. Who this should prove to be, he knew not; nor did any personal knowledge that he may have had of Him who was finally made manifest to him serve in the very least to enable him, on his own account, or by his own judgment, to name Him. He would never have trusted a verdict of his own on such a vital matter. "I knew Him not," he repeats. It was no appointment of his. God alone had given him authority to declare Him; a Voice from heaven proclaimed it; a sign from heaven confirmed it. He recognised the fulfilment of his mission, and said it out that all might hear: "I saw, and bare record that this is the Son of God."

Nor would he rest at that. Others must be made to

hear and understand ; therefore on the very next day after his public proclamation, as once again Jesus passed by while two special disciples stood near, he cried and said again, " Behold the Lamb of God." And now the crying voice does not lose itself in the wilderness. The two heard, and turned and followed the silent stranger, followed Him until He had to turn and face them : " Whom seek ye ? " They hardly knew ; they had no words ; only they could go with Him. " Rabbi, where dwellest Thou ? " " Come, and ye shall see." They came therefore and saw where He abode ; and they abode with Him that day : it was about the tenth hour. How could they ever forget that hour ? In that passage from John to Jesus the religious story of humanity made its transition from the old Covenant to the new, from the Law to Grace. In those two men who abode with Him that night, Christianity had begun. In the morning they were prepared to say, " We have found the Christ." The whole chapter, from verse 35 to the end, is now simply a diary recording how day by day the first knot of followers found their way to the Master. The whole interest is personal and individual. We are not occupied so much with the Christ as with how these men came one by one to Him. Andrew is the first to be named, and with him is that other whose name we are only allowed to conjecture from one special personal allusion. He, it is hinted, like Andrew, had a brother whom he went to find and bring. But Andrew found Simon before he found James. Or was it that this silent companion sought to find his best friend, Simon, but that Andrew forestalled him ; and fitly, since it was his own brother whom he sought ? " Andrew findeth first his own brother Simon." Anyhow, we are made to understand who that other disciple was. But it is Simon on whom our attention is arrested. " Jesus turned and looked." He saw what a possibility was there, if only it could be steadied—saw it with those eyes that always read a man's soul. As Simon, son of Jona, it was worth much ; but it was still perilously variable and impressionable. Let him but come into the school of this Master, and he shall be made under discipline steadfast as a rock. " Thou art



Simon, son of Jona ; there shall be a day when thou shalt be called Cephas." Who came next ? Had John brought James ? We are not told. But there was a man whom Simon and Andrew knew of, for he was of their village. They told Jesus of him, and Jesus sets out to find him. Philip is without initiative himself, here as always. All the others find Jesus ; but Philip has to be found. Once found, he hurries off to bring in his own devout friend, Nathanael. In his haste, he has caught up the popular title " Jesus of Nazareth, son of Joseph." But his friend is a religious student, and has his heart in the great Tradition. The Messianic Hope has for him its essential home in the prophetic ground of Judæa. How could a true Israelite look for news of a Messiah from Nazareth in Galilee ? The Gospel is charged deeply with this motive. We shall meet it whenever the names of Nazareth and Bethlehem come into play. It is perfectly clear that the writer accepts the Synoptic story of the place of birth, and enjoys the perplexities raised by Nazareth and Galilee (compare chs. iv. 44 and vii. 41-44). Philip has no explanation to give. He had never thought of the difficulty. He has only one available plea : " Come and see." As they approach, the Master recognises in Nathanael the finest sample of spiritual Jew—the Jew who is led by his prophetic loyalty to the older Covenant to pass over without a jar into the Kingdom of heaven. It is the antithesis of the normal Jew, St. Paul, who is flung over by the revolutionary violence of his mental strife. Nathanael passes smoothly from his prayer under the fig tree into the confession of faith in Christ—a faith which, after all, is but a fulfilment for an Israelite without guile of that vision seen by Israel, still tangled in his guile, in the night on the lone rock-sides of Bethel. The form that this confession takes is a strong evidence of the power of the writer to throw himself back into a dead past. " Rabbi, Thou art the Son of God ; Thou art the King of Israel." The title " Son of God " is still quite vague and indeterminate, and is therefore entirely subordinate to the climax " King of Israel." This is, to the speaker, the crowning salutation, beyond which it is impossible to

go. By the date at which the Gospel is written, such an order in the titles would be an impossible anti-climax.

So ends the diary. Five (or perhaps six) men have been drawn together to form a nucleus of the new companionship. Each of them has been individualised, in the intimate manner which distinguishes this Gospel from the vague generalities of the Synoptists. The Kingdom is now astir. Man has begun to believe.



## APPENDIX TO THE FOURTH GOSPEL

1. THE CHRONOLOGICAL RELATION OF THE JERUSALEM AND THE GALILEAN MINISTRIES.
2. THE PHILOSOPHY OF BELIEF AND UNBELIEF.
3. OMISSIONS FROM THE FOURTH GOSPEL.
4. ON THE RELATION OF THE JOHANNINE AND THE GALILEAN PRESENTATIONS.
  - (a) THE HUMILITY AND THE DIVINE CLAIM.
  - (b) THE MESSIANIC PROBLEM AND THE NEW FELLOWSHIP.
  - (c) THEIR HARMONY IN THE TRADITIONAL IMPRESSION.
5. REFLECTION AND EXPERIENCE.
6. VON SODEN ON THE FOURTH GOSPEL.

### NOTE I

#### THE CHRONOLOGICAL RELATION OF THE JERUSALEM AND THE GALILEAN MINISTRIES <sup>1</sup>

DR. HOLLAND sometimes uses language which seems to imply the view that the Jerusalem ministry as a whole preceded the Galilean ministry as a whole. This would be inconsistent with his acceptance of the Johannine chronology as correct. If the Johannine chronology be correct, the order of time must be—(1) The ministry in Jerusalem and Judæa of chapters i.–iii. of the Fourth Gospel; (2) the Galilean ministry of the Synoptics up to the feeding of the five thousand, with the visit to Jerusalem of St. John v. occurring at some point in the story; (3) the feeding of the five thousand; (4) the rest of the Synoptic story up to the final entry into Jerusalem, with the two visits to Jerusalem of St. John vii. and viii. and St. John ix. and x. occurring somewhere during their story. That this was the view which Dr. Holland actually held is shown by the following quotation from his own Lecture Notes.

“He has begun before they begin—in Jerusalem. He goes on at every point where our Lord did leave Galilee and get back to Jerusalem and Judæa. There were

<sup>1</sup> See p. 127.

such times. Cp. Luke's confusion. 'In the way going up to Jerusalem'—continually backwards and forwards." What his language really means, when he speaks of the Jerusalem ministry preceding the Galilean, is simply that the issue of the Jerusalem ministry was already decided before the Galilean ministry began, i.e. that it was already decided in His own mind by the visit of St. John i.-iii. And this is all that his argument requires. Elsewhere he says, "He takes up the broken fragments of intercourse which only served to hasten the collision." He also speaks loosely of the Galilean ministry lasting only one year, whereas, on the above theory of the relation between the two ministries it must have lasted more than one year, though less than two. No doubt if the Synoptic story of the ministry stood by itself, it *might* not have extended beyond one year.

## NOTE 2

THE PHILOSOPHY OF BELIEF AND UNBELIEF<sup>1</sup>

Belief is coming to Christ, response to the coming Word—a living, organic act, worked out on the plane of history, through the given conditions, under pressure of challenge, allowing for human freedom, revealing Divine determination. We must follow the process in order to understand the results.

"As many as received Him, to them gave He power to become children of God." The story is to illustrate that law. That text sums up the primary significance of the story.

They received, of their own initiative, obeying their own natural development, only to find that a Power beyond themselves had been begetting them. Not by the will of the Flesh, but of God, "The Word."

Cp. "Ye have not chosen Me, but I have chosen you."

But the writer, interested in this as he is, is ever looking through—deeper. (1) Why do some go to the one side, and others to the other? The coming of the

<sup>1</sup> The following note is put together from some fragmentary lecture notes of Dr. Holland's which appear to belong to the year 1912. See pp. 169 ff.



Lord acts as a sword to cleave. It divides man from man. More and more as it went on it split them into two camps. How? Why? It cannot be arbitrary. It cannot be accidental. (2) He is anxious to justify God's honour, and to interpret his Master's Purpose. The Purpose cannot be Division—cannot be for condemnation. He does not come in order to force men to make a wrong decision. Yet it happens through His coming. Men are "worsened," i.e. driven down as well as up. An uncomfortable issue this.

The writer takes great pains over these two points, both in words of his own, and in all he can recollect and perhaps expand of the words of his Master.

Cp. iii. 16: "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish but have eternal life."

"He that doeth the truth cometh to the light that his works may be made manifest that they have been wrought in God" (21).

"He that believeth on the Son hath eternal life: but he that obeyeth not the Son shall not see life, but the wrath of God abideth on him" (36).

The line of his solution is as follows: (1) The cleavage is moral, due to the antecedent ethical condition of the man, before the Coming of the Lord. The Coming forces a decision, and the decision springs out of the character the man brings with him. It is therefore a Revelation, a Judgment.

(2) The "Coming is solely directed to saving men, to bringing them light." But it cannot arrive without inviting a choice. There are those whose works belong to the dark—and cannot bear the light. Therefore they pass condemnation on themselves, for they are condemned for not having been true to Moses, to Abraham—not for not believing in Christ. That had only proved that they had not been true to Moses, to Abraham.

The nature of the moral qualification or disqualification for belief appears in the following:

The Pressure of the Transcendent is felt through the Immanent. You have got to assume at every point of the visible, in order to account for its visibility,

the actuality of that which nevertheless you have never seen, "The Father."

Start there. There is nothing which is not His. "Verily, verily, I say unto you, The Son can do nothing of Himself but what He seeth the Father do. I can of My own self do nothing." "As I hear I judge." "If I bear witness of Myself My witness is not true." "My doctrine is not Mine." He can do nothing. He has no message of His own, no Name of His own to assert, no glory of His own to win. Therefore no will of His own, no desire of His own. "I seek not My own will, but the will of Him that sent Me," "As I hear I judge." He accepts, reports the verdict of Another. It is sheer, subordinate, surrendered obedience, entire annulling, inanition of personal self-assertion.

And just because of this, according to the measure of it, the whole authority of the Father passes into Him, the whole final judgment is His, the whole ultimate act is His. There is nothing of the Father's that is not made His. Because the Son doeth nothing of Himself, therefore, for that very reason, whatsoever He seeth the Father do these also doeth the Son likewise. The whole range of Almighty activity becomes His. Nothing is not His, because the Son does nothing of Himself. So "the Father hath committed all judgment unto the Son." "That all may honour the Son as they honour the Father." He that honoureth not the Son honoureth not the Father. He hath given Him authority to execute judgment. His judgment is just and paramount, because it is not His own, but by not being His own, is the Father's. There is an absolute identification of the Personal Authority, Supremacy, Finality, with the law of dependence, of derivation, so that the one is the other; i.e. the dependence is itself the reason, measure—for the Supremacy and Authority are what necessitate the ethical character inherent in the Sonship. He is authoritative because He is Son, because He holds Himself in an attitude of Receiver, seeking nothing of His own. So alone does the Power flow in. This moral temperament is involved in the very existence of Sonship. So alone He makes His appeal. "He that heareth My word and believeth on Him



that sent Me." To believe Him is to become aware of the Father behind and beyond Him. To believe in His word is to recognise Him as Commissioned, as Sent.

No man can believe unless he is drawn of the Father. Belief is capacity to yield to the drawing from beyond the seen, to be susceptible to the Hidden Father. There is the Double Voice, the Double Witness (viii. 14, 16), the Father calling through the Son, belief in the Son always going beyond the Son, it is the response to the something other than the Son made manifest in and through the Son. "The works which My Father hath given Me to finish, these bear witness of Me that the Father hath sent Me." Faith in the Son's works is always faith in that witness (borne through the works) of the Father to the Son. So belief, faith, always involves some recognition, however faint, of the relationship of the Son to the Father.

There must be in the believers likeness of temper, sympathetic appreciation. His motives must be intelligible to the believers. They must be able to enter into His own motive in coming.

What is its innermost note ?

(1) Mission, Commission, to be sent by Another, in Another's service, for Another's glory, in Another's Name. He is "sent," to discharge a task set Him. He lives for Another, draws on Another, derives from Another, has no will of His own, makes no assertion of His own, has no meaning in Himself, claims nothing on His own account. His entire Being runs back behind Himself. He is interpreted from beyond, surrendered, dedicated, committed, nothing in Him is outside this derived existence. So His is a life lived to reveal Another. It has no other purpose. Life *is* obedience to a commandment, a sheer exhibition of selfless love.

Cp. viii. 29 : "He that sent Me is with Me ; He hath not left Me alone ; for I do always the things that are pleasing to Him."

"I speak the things which I have seen with My Father" (38).

"It is My Father that glorifieth Me" (54).

"The works that I do in My Father's Name" (x. 25).

"That ye may know and understand that the Father is in Me and I in the Father" (38).

Love and obedience are one act, one ethical spiritual condition.

(2) Only those can recognise and believe who can understand such a life, i.e. who themselves have a life of this character, i.e. not their own, but derived—a life of faith. "Faith" is that which, as it lives, draws its life from elsewhere, has no life in itself, no virtue of its own, lays itself in another's hands and will, finds its one capacity for living in that other. "Thy faith hath saved thee."

Such *faith* would understand Him "who was sent," because the ethical qualities inherent in faith are just those which He displays as "sent." I.e. the pivot, the force of your own life is outside you. Faith and the Sonship are alike, congenial, He and it live not in their own *Name*, have nothing of their own. Nothing but faith could detect this. And faith can only do it because it can enter into the Secret. This it can only do by moral temperamental sympathy with the nature of the witness, and of the evidences given to it. It can only know how and why the Son claims paramount authority over it, according to the measure with which it can appreciate the motives by which the Paramountcy has become His.

I.e. only selflessness can recognise the supreme instance of selflessness, i.e. can believe. Apart from such a temper, no faith can enter into the secret.

Cp. v. 43 ff.: "I am come in My Father's Name and ye receive Me not. If another shall come in his own name, him ye will receive. How can ye believe which receive glory one of another?"

The "Sent" temper, then, is ethical, unselfish, surrendered, open to influence and power from out of the Beyond, aware of incompleteness, susceptible to the call of Another, seeking the honour which can never come out of self-regard, but cometh from God only. Faith is the recognition that the extreme and absolute claim of the Son is the sign of His utter humility. This ethical affinity is already in existence, in order to account for belief. Belief is only its spontaneous evidence.



The Presence of the Son serves to evoke it, so the sifting is a moral judgment on what has come about in the past of the believer. The judgment is passed on what has already happened. Therefore he that believeth not is condemned, not for not believing; but by being in the moral condition which prohibits belief he has already condemned himself (ch. iii. 18 ff). Belief follows inevitably on what has been going on before. To love light is to recognise and run to light when it arrives. Belief follows on moral desire for light. Repudiation, dislike, hatred of light mean incompatibility with light, and therefore evil deeds which suit and need the dark. The law is stated absolutely.

(3) So we understand the terrible summing up, (xii. 36-end), the judicial blindness which follows on the refusal of the light. "They could not believe," owing to the strange hardening, a psychological necessity, not an arbitrary imposition. For it simply follows from the fact that they loved the praise of man more than the praise of God.

Back to the Father still both belief and unbelief point, the whole secret lies there, in the primal relationship, true or untrue. Here is the test. He is entirely dependent on the Father. They recognise only by being dependent on the Father. They are "given of the Father," hear His voice. They are true to that giving, i.e. ethically responsive, sensitive, loyal. Unbelief is disloyalty to the Father, disloyalty to the Gift, to the drawing. False relationship to the Father blinds to the Son. "Ye cannot hear My voice." "Ye are not My sheep." "If God were your Father . . ."

And this explains both His supreme authority and power and their infinite vitality who believe. For by so living, not in their own name, or by virtue of their own force, both He and they become more and more themselves, more and more alive. For since the very nature of their life lies in its dependence, in its derivation, in its subordination, therefore its own inherent vitality increases according to the depth of its dependence. By being nothing of itself it can therefore "do all

things." For its own emptiness sets it absolutely free to become the living organ and expression of the life poured in from beyond. So it is more and more in evidence and in actuality the more complete its self-surrender. (The antithesis to Hindoo absorption.)

"Thy faith hath saved thee."

"All things that the Father hath are Mine."

The surrendered *Recipient* is raised into pre-eminent self-activity.

Cp. "He who drinketh of this water, out of him shall flow. . . ." The very act of *taking in* constitutes the man an energetic source of outpouring force.

This is Faith. This is Sonship. Both are what they are, do what they do, solely by virtue of a spiritual act of self-abandonment to Another, which is essentially ethical in character. Therefore His Sonship and their Faith fall together. Both illustrate a like temperament. Both realise the same order of motives.

Cp. v. 17: "My Father worketh hitherto, and I work."

This is the cardinal ground, elemental, ultimate. Every act of His own recurs back behind Him, it can only be interpreted in the light of that other, whom it reports, reflects, the Father. The key of the whole position is the Father. His own life on earth is an absolutely unintelligible phenomenon taken by itself alone. It cannot be self-explained. In itself it is meaningless. Whenever it puzzles, requires explanation, you must go beyond it to discover why. This "work" on the Sabbath Day—it is no good to take it as it stands. Its solution is that it is the Father's work. This is continuous, weekday and Sabbath alike. And in the continuity of the Father's creative activity lies the justification of all the Son has done before their eyes.

"The Father." The Transcendent Background. "The Beyond." "No man hath seen Him." Yet only by reference to Him is this visible life capable of interpretation.



This is what makes it the Gospel of the Fatherhood.<sup>1</sup>

The Final Key is here (xvii. 4-6): "I glorified thee on earth, having accomplished the work which Thou gavest Me to do. And now, O Father, glorify Thou Me with Thine own self with the glory which I had with Thee before the world was. I manifested Thy Name unto the men whom Thou gavest Me out of the world: Thine they were, and Thou gavest them unto Me." That is the heart of the whole book.

Cp. xvi. 27, 28: "The Father Himself loveth you, because ye have loved Me, and have believed that I came forth from the Father. I came out from the Father and am come into the world: again I leave the world and go unto the Father."

This secret of belief is the secret of all that comes out of belief: growth, fruit, glory.

The glory lies in action: "Herein is your Father glorified, that ye bear fruit"; "Pruning is to bring forth more fruit."

"Faith" is "works," is moral activity, moral service, because of its very nature. Faith is verification of the "Father's" originating action. The Father gave to the Son. This is primal, prevenient, initiative. Everything presupposes this. Everything that happens is a proof that this has already happened. "The gift" accounts for all the issue. Belief is possible only on the basis of this gift. Belief is the discovery of the believer that he has been given by the Father to the Son. In His act of belief Father and Son meet. The Son gathers what the Father has given. Belief is the response that He evokes in the Given. He moves in obedience to the Father's will in giving. Whenever that will is allowed to get to work, the Son recognises, meets, consummates. For this He is sent.

Cp. "Authority over all flesh, that, whatsoever Thou

<sup>1</sup> And there is the Counter-Fatherhood. The secret source of the human action in the foreground may be—"Ye are of your father the devil." All the varied play gathers itself up into a manifestation of two origins, two antagonistic forces, countering each other through the human material. Yet the man is free, i.e. free to be of either Fatherhood. So there is the inward and outward drama, the mystery in the background, the hidden springs of action.

hast given Him, to them He should give Eternal Life."

In doing this He "glorifies" the Father—accomplishes the work given Him to do. This is the true issue, the true Law of all who come. It is not partial, not selective, but universal. "Authority over all flesh." All men are under the gift. If every man ever born came and believed it would still be true that he only comes through the Father's drawing, the Father's gift.

The Son manifested the Father! But not in all men did the gift avail, prevail, do its proper work, only some, only a few, them whom Thou gavest, them in whom the gift took effect.

He concentrates on them. "I pray not for the world, but for them whom Thou gavest Me out of the world." Yes! But He concentrates on them, in order to convince the world through them—"that the world may know that Thou lovedst them as Thou hast loved Me."

Belief is recognition of the gift of God to Christ—to be one with Him as He with the Father. "Gift" is an act of will, of energy, so inevitably shows itself in action. The "Given," who discovers the operative power of the gift, by believing in the Son Sent, makes manifest the gift, glorifies the Father. This they do by "knowing His Name" and "keeping His Word," i.e. by obedience to His commandments, by faith in the Gift. Belief is admittance into the mind of the Father through the Son, the Purpose, the Sending. There is a reason for their being given: it is that they too may be "sent": sent to the world, to manifest the Name, to make God's meaning clear, to offer convincing proof of His giving, to convince the world of sin, of righteousness, and judgment, to show out the operation of the Spirit, to bear fruit.

To do this, in the form of love for one another, as included in the unity of one gift. "I in them, and Thou in Me, that they may be one, even as We are One; that the world may know that Thou lovedst them even as Thou lovedst Me, that the love wherewith Thou lovedst Me may be in them, and I in them." Love, unity, joy, fellowship, show themselves in action, visible, irresistible,



giving, convincing, manifesting, glorifying. There is no stopping anywhere.

And, to intensify this active energy of love manifested to the world, there must be discipline—"Sanctify them through Thy Truth. Thy word is truth"—there must be careful, intelligent, conscious, rational, real obedience, under control, by self-direction, deliberate, sacrificial. Love is *obedience*, Faith is the Moral Law, (1) because the Son is sent to do the will, in evidence of love; (2) because the believers are "given" for a Purpose, to manifest the *Name*, in evidence of unity in love. The Son's love is expressed in obedience to vocation. The believer's love is expressed by realisation of the Purpose in the gift. Work and obedience, therefore, are the very life of faith.

Yet faith and love are only the temper, the method, which releases the energy of work. I.e. the *working energy* operates from behind and within. It is the force of the Divine Giving, pressing forward towards the Son. Faith allows it freedom to act. Faith does not do the work, but becomes the medium and channel through which the force goes forward and liberates its will. So the ideal in the Branch and Vine is "Abide in Me." Faith clings on, adheres, inheres, surrenders, yields, commits itself. And, so surrendered, the Vine does the work through it. The Vine bears the fruit, the Branch merely abides. Cf. the Pauline "I live: yet not I, Christ liveth in Me." The Branch lives, bears fruit, yet not in itself; only as the instrument and organ and function of the Vine. No fruit issues out of the strength of the Branch, but out of the deep-lying, hidden resources at the back of the Vine.

As Christ can do nothing of Himself, so believers can do nothing of themselves, only by abiding. Faith is entirely occupied, summed up in the effort to abide. Yet so to abide is, of sheer necessity, to let the sap run through, to become energised, to bear fruit. "Works" are always a paradox. Cf. "Work out your salvation, for it is God that worketh in you." The degree of the self-surrender, self-nothingness, is the measure of the active efficiency: the more empty of self, the more filled with God.

Faith is an active energy of adherence, because behind it, in it, the act of God is Giving. You never come to an act of man that does not rest upon a prevenient act of God. But, in the power of that prevenient act, man himself becomes active. Cf. "Verily, verily, I say unto you, He that believeth on Me, the works that I do, he shall do also; and greater works than these shall he do, because I go unto the Father." "Whatsoever ye shall ask in My Name, that will I do, that the Father may be glorified in the Son."

"If ye love Me, keep My commandments." The effect in them all proceeds out of the mystery behind them. The works that they are to do are done by Him through them. They allow, invite, pray, ask. They hold themselves open. They love, and, loving, obey. They are true to His Name. They respond to His Mind. They become fit channels, they are kept in touch, they lie within the strict demands of His commandments. They correspond exactly with His intention, they reflect His judgment. They "obey" His law, out of sheer love for Him, out of mere desire for his fellowship.

And, in consequence, He makes Himself manifest through them. And what He manifests through them is the Will of the Father for their sakes. So is the Father glorified. Seeing the good work, men recognise God as the Doer, and glorify the Father which is in heaven. To do the things commanded is the sign not of a slave, but of a friend (cf. xv. 15). It is the sign of an understanding, sympathetic, intelligent loyalty. "Ye are My friends, if ye do the things that I command you." His own obedience to the Father is absolute and entire, because it is the instinct of a loyal, loving, intelligent Son.

The resultant fruit will never be due to their own direct choice of Him, but of His choice of them. They simply suffer His choice of them, that they should bear fruit, get to work. They do not prevent its producing its proper results through them. Faith *is* works.

Behind, within is the true secret, the impulse, the momentum, the *Impelling Power*, released by human faithfulness, by innocence, by loyalty, by love of Light, the Father's will, gift, desire, the Spirit's work. The



Son's acceptance of the Father's will issuing in choice of those given by His Father: "I have chosen you." This emerges, pushing through the human circumstance. The Son, the full, active force of the Father, works out through them into fruit. Their ethical relationship to the Son repeats and reiterates His to the Father.

Cf. xiv., xv., xvii. The amazing Discourses gather it all in.

### NOTE 3

#### OMISSIONS FROM THE FOURTH GOSPEL<sup>1</sup>

Dr. Holland does not deal with the alleged difficulty of "omissions" from the Fourth Gospel of important incidents in the Synoptic story. On Dr. Holland's theory that the author assumes the Synoptic story the problem is rather to account for his even inserting any incident of the Synoptic story. For some of the "omissions" reasons have been found (e.g. by Scott, *Fourth Gospel*, p. 42) in the author's "dislike" for this or that incident. Some of these reasons Dr. Holland criticised in his lectures: e.g. in the record of the Last Supper the δεῖπνον of ch. xiii. is plainly the supper of the Synoptists. Why does he omit the institution of the Eucharist? The supposed motive is avoidance of the sacramental ordinance. But it is admitted that in ch. vi. he deals with the sacramental idea, the dependence of the inward on the outward. This is not only consonant with the writer's own thought, but his dwelling on it in this connection is difficult to reconcile with the supposed dislike. Again, in the case of the Agony in Gethsemane, he is supposed to omit the struggle because he dislikes it. But xii. 27 describes the inward struggle of a soul divided between shrinking from the passion and the counter-desire to fulfil the will of God.

If "dislike" of the incidents omitted were the motive of omission, why should the "Transfiguration" be omitted?

<sup>1</sup> See p. 182.

## NOTE 4

ON THE RELATION OF THE JOHANNINE AND THE GALILEAN PRESENTATIONS <sup>1</sup>

The three passages which follow, from Dr. Holland's lecture notes and from an address on the Fourth Gospel, bear upon the differences and the harmony of the two presentations :

(a) *The Combination of the Humility and the Divine Claim.*—"The problem of the presentation of the Person of our Lord lies in a presentation of One who is making infinite personal claims, absorbing attention on Himself, and yet retaining somehow the impression of One who is above all things meek and humble at heart, and who leaves a sense of humility and meekness which is never lost, even at the moments when His self-assertion is most pronounced. This is what we all feel in the representation of the character of our Lord in the first three Gospels, but here in the Fourth Gospel it is the more astonishing, because we find here a still more violent form of self-assertion, and yet throughout there is always the sense that He was meek and humble and gentle."<sup>2</sup>

(b) *The Messianic Problem and the New Fellowship.*—At Jerusalem we have a different presentation of Himself, deeper and more obviously Messianic problems, the secret of the offer made to "His own," and the rejection—His own received it not.

All this is in contrast with—in Galilee—the building of the new Fellowship from its elements.

The direct presentation of Himself as Messiah at Jerusalem is natural even though at an earlier date.

(c) *Their Harmony in the Traditional Impression.*—Between the Synoptic presentation and the presentation in the Fourth Gospel there is both likeness and difference. Observe how, in spite of the striking differences, the likeness, the harmony of the two conceptions has

<sup>1</sup> See p. 201.

<sup>2</sup> Notes of an Address (1906) on "Relation of the Fourth Gospel to the other Three." Cf. esp. ch. iii., and cf. previous Note on Belief and Unbelief.



asserted itself in the compact tradition. The tradition holds in itself both the Synoptic and the Johannine presentation. The two complete each other and fall into line, so as to convey a single central impression. And the central impression requires St. John. It is an impression that goes beyond the Synoptic picture—the impression that Jesus left, the impression that told, that is felt in the Christian faith, e.g. in the Epistles. The impression left of what He had been is largely dependent on St. John. The Fourth Gospel is needed to account for the impression left. It is essential to the whole historic impression of the Unique Figure, Jesus Christ.

#### NOTE 5

##### ON THE RELATION OF REFLECTION TO EXPERIENCE <sup>1</sup>

Can a man fully report his experience without reflection? Need his reflection blur and spoil the experience? May it not better his report? Must it not be essential to an adequate report? Are not the reflective faculties open to inspiration as the rest? Are they not part of ourselves?

#### NOTE 6

##### VON SODEN ON THE FOURTH GOSPEL <sup>2</sup>

It is the failure to recognise the working of the Jewish type of idealism which leads the critics into such hopeless self-contradictions. E.g. Von Soden says of the Fourth Gospel that "it was not intended to be a work of history." Yet he gives a long list of minute historical details, which are given in the Fourth Gospel alone. Why these details, if he is not interested in history? They have no allegorical or mystical significance.

The idealism of the author naturally finds expression in noting exact historical minutiae. And the intensity

<sup>1</sup> See p. 201.

<sup>2</sup> This note is in part an abstract and in part a transcription of the dictated first draft of a criticism of the section on the Fourth Gospel in Von Soden's *History of Early Christian Literature*. See p. 158.

of his spiritual vision gives illuminating interest to the tiniest historical fact. The deeper the vision the more literal and exact becomes the history.

What reasons does Von Soden give for his contention that the author has no belief in history?

He incorporates only the smallest portion of the Synoptic tradition—but Von Soden allows that the Evangelist does not profess to be exhaustive. He selects what he wants for his own purpose. He assumes that the reader is in possession of the ordinary tradition.

(a) The Synoptic facts as to the ministry and fate of the Baptist are not related—but they are presupposed, it is enough to refer to them.

(b) He refers to the Twelve (vi. 67, 70) without saying who they were or how they were called—so Von Soden notices.

(c) He presupposes the public Galilean ministry (vi. 1). This does not imply a want of interest in history. He has no occasion to use it, but he lets us know that it is there. He does explain (vii. 1) why He is in Galilee, viz. for fear of the Jews. And (iv. 43, etc.), with four-fold repetition, he dwells on the point at which He left Judæa for Galilee, because His prominence in Judæa had become perilous.

(d) Von Soden complains of the isolation of the reference to Capernaum (ii. 12). It is a pregnant instance of his delight in fact that he should record the first migration to Capernaum, the traditional home of the ministry, where we find Him again in ch. vi.

(e) It is objected that he takes up incidents and persons, and drops them again when they have served his purpose. But the purpose exhibits itself by means of the incidents and persons. The Nicodemus story, e.g., belongs to the situation of the moment, and the discourse is rooted in the occasion, however it may be expanded. And as a matter of fact Nicodemus is *not* dropped: his further progress is noted. The Greeks, again, appear suddenly (xii. 20). But it is the bewildering suddenness of their appearance which is the fact to be noted. After-experience has brought out its significance.



(f) Von Soden declares that our Lord's miracles in this Gospel are only types of spiritual truth. But the story turns round them. Their spiritual value intensifies the interest in the details, e.g. in the healing of the blind man, and in the raising of Lazarus.

As to the latter, Von Soden actually asserts the absence of compassion, though the story records the most vehement emotions of pity.<sup>1</sup>

(g) Von Soden says the Baptism is omitted as insignificant, but the cry of the Baptist (ch. i.) has no meaning except as recalling it.

(h) Von Soden says there is no Temptation, no Gethsemane, but the trouble of soul in ch. xii. exactly repeats the struggle of the Agony, and again in ch. xiii. there is the trouble of soul at the presence of the traitor.

(i) Von Soden's last proof that the author has no historic sense of the main lines of our Lord's life is the fact that, in the Synoptics, our Lord's mission lies in Galilee, and the journey to Jerusalem forms the crisis leading up to the final act, while, in our Gospel, Jerusalem is the proper scene of action, while Galilee is the place of retreat.

Of course this point is entirely reversed, if once we are convinced that our Gospel is historically right in explaining why the time in Galilee is a retreat, and in making the centre of our Lord's work at Jerusalem. We argue that this, historically, is exactly the view that makes the other Gospels intelligible; and that, on purely historical grounds, it is the Fourth Gospel account which gives consistency to the Synoptics.

Von Soden declares that the Jesus of this Gospel cannot weep over Jerusalem: He cannot be likened to the hen which gathereth her chickens under her wings: He has only hard words for the Jews, His own people. And he asks how, if the author were John the son of Zebedee, he could show himself so wanting in affection towards his countrymen, to whom his Lord devoted His Life.

<sup>1</sup> Elsewhere Dr. Holland dealt with the question of the motives to the doing of the miracles. An action does not necessarily proceed from a single motive. He referred to the illustration of the operating surgeon, who lets his pupils benefit by witnessing the operation.

And yet this is the Gospel which concentrates the entire interest of the drama at Jerusalem. This is the Gospel that shows us, as the other three fail to do, what it really was that lay behind our Lord's cry over lost Jerusalem. This is the Gospel that tells us, as the others do not, how and when He had made those repeated attempts to gather those chickens under His wings. If the author has no tenderness for Jerusalem and for his people, it is through no lack of feeling: it is the passionate vehemence of the patriot, who can never forget how the city of the Divine choice had betrayed its hope. For himself the burden of the whole story which he has to tell sings itself out in the piteous refrain, "He came unto His own, and His own received Him not." It is because He feels the full, tragic force of this, the great historic refusal, that, for him, the city of his love has become that city which spiritually is called Sodom and Egypt. And the fervour of his shattered patriotism is to be measured by the passion with which he looks for the new Jerusalem, coming down from God out of heaven, prepared as a Bride adorned for her husband, and having the glory of God. It is through recognising the personal passion that lies behind the references in the Gospel to Jerusalem and the Jews, that we become aware of the reality of historical fact for our author.

He appeals to prophecy, just as all Jews would, to carry him through a perplexity that would be otherwise intolerable. That is why he is unable to account for so disastrous a spiritual betrayal, except by recognising that, in some strange manner, the purpose of God, disclosed of old to the prophets, had anticipated a moral blunder that would otherwise seem incredible. Just as our Lord relieved the horror that He knew would be felt at the betrayal of Judas, simply by telling His disciples that He had foretold it, and that it could not therefore be a mere blind disaster, so our author relieves the strain in his own Jewish heart by recalling the saying of Esaias, which had asked, "Lord, who hath believed our report?" The moral doom was on his people, though they themselves had made it inevitable, and that inevitability the prophet had foreseen. "There-

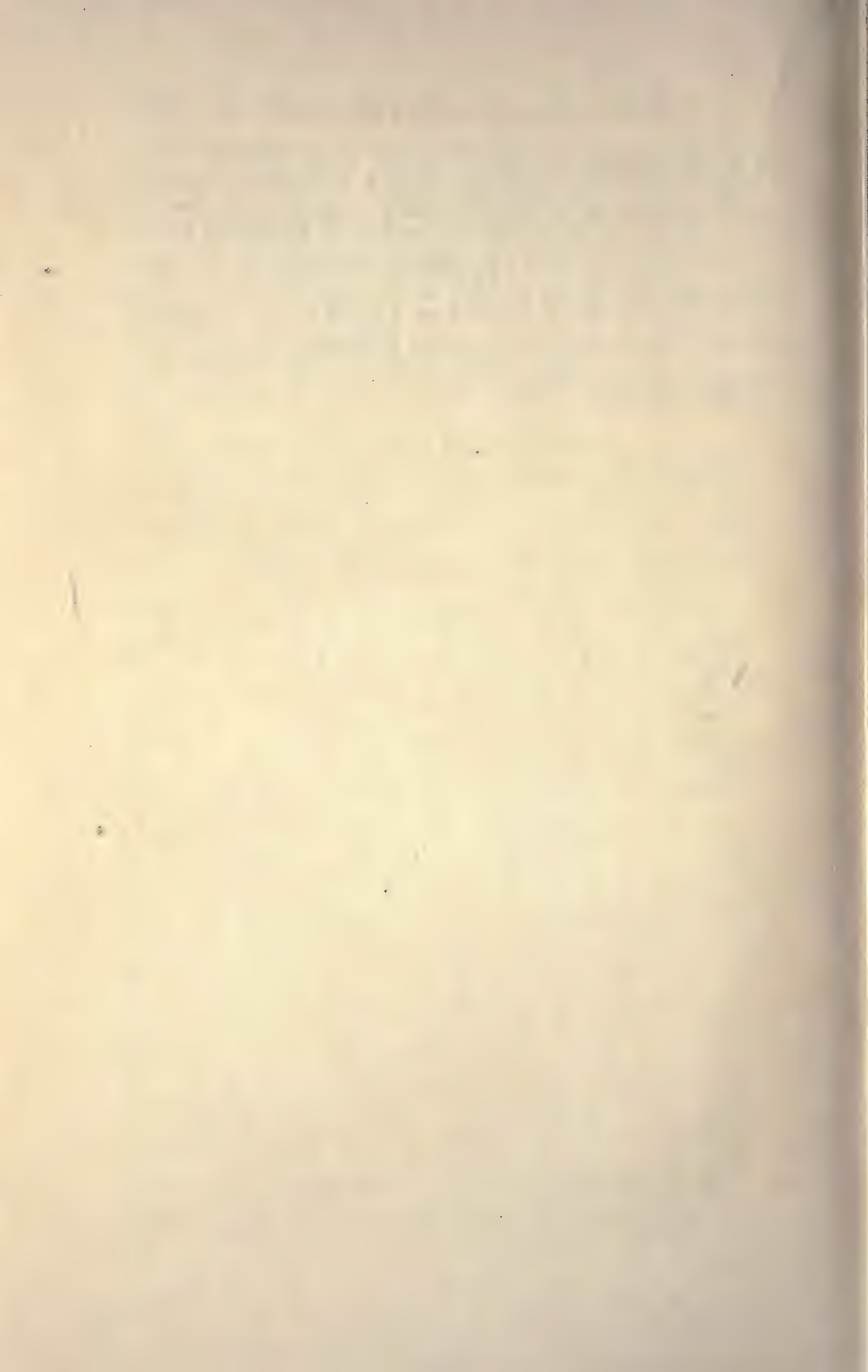


fore they could not believe, because that Esaias had said again, He hath blinded their eyes and hardened their hearts. These things said Esaias when he saw His glory and spake of Him." The man who is so absorbed in the drama of this rejection, and who is so profoundly concerned with tracing the moral motives that led to it, and who interests himself in gathering it up into the supreme will and purpose of God, has himself been inside it, and has felt the sting of its despair and the misery of the doom sealed upon the fated city.

Von Soden writes that "the interest of pure history did not exist among the writers of this age, certainly not among the writers of the East. History is the daughter of poetry: before men wrote history they composed legends and myths." Quite true, but the one noticeable thing is that this odd race, the Jewish, is distinguished from all other nations of the earth by its recognition of Revelation through History. He fastened his eyes on history, believing that in and through the facts themselves he could detect what God was doing with him. This is exactly what makes him remarkable among the people of the East. He started with legend and myth, as they did, but he pares these down. He makes even these take as historical a shape as possible. He reduces mythic gods and goddesses to men and women, and more and more he strips his sacred books of these mythic elements, and pins himself down to the history as such. In his great prophetic period he has got himself clear of mythical obscurities, and is in direct and immediate touch with historic realities. We are much employed in discovering the place of legend in the Old Testament, but after all the significant thing is that there is so little, and not so much, of legendary matter, and that as the books advance it is more and more successfully purged away. The Jew is signalised by this cardinal characteristic, that he looked for God in the actual events, through which, as a nation, he passed; and he did this because he looked for God in action rather than in thought, and demanded of God a manifestation here on earth of a visible and historical kingdom, and believed in the Divine choice, which fixed

on a sacred spot and would reveal itself through the living acts of a people who had a continuous story, and a Divine Law controlling their every act and deed. The Jew preached the Divine value of historical fact as such, and every writer in the New Testament possesses this mind, and looks to fact as the material of Divine Manifestation. It is absurd to appeal to the typical habits of Eastern nations, when dealing with a people whose special wonder is that they did not conform to the Eastern type.





## INDEX

- Abbott, Dr., 138  
 Aenon, 149  
 Agnosticism, true Christian, 100  
 Alexandrian Hellenism, 153  
     Platonism, 155  
     idealism, 159  
 Andrew, 172, 174, 211  
 Annas, 152  
 Apocalyptic, 53, 56, 61, 91  
 Apostles, the, individualised,  
     174 ff.  
 Argument for God, the, 35-40  
 Arimathea, Joseph of, 131  
 Authority of Jesus in Synoptists,  
     114  
 Authorship of Fourth Gospel,  
     127 ff.  
 Baptist, see John.  
 Baptizing, the disciples, 185  
 Belief, and unbelief, 169, 208,  
     215 ff.  
     the under-world of, 21  
 Bethany, 131, 132, 154  
     beyond Jordan, 149, 180  
 Bethlehem and Nazareth, 144, 183  
 Blind man, the story of the, 151  
 Body, the spirit-bearing, the  
     agency of Christ, 69, 70  
     the building of the, the aim of  
     the Ministry, 70, 71  
     Christian Ethics, the Ethics of  
     life in the, 84-86  
     the, and its members, 87 ff.  
 Bradley, 39  
 Brotherhood, 49  
     the source of moral obligation,  
     83  
 Caiaphas, 152  
 Cana, 153  
 Capernaum, 148, 182  
 Carlyle, 8  
 Cephas, 172-174, see Peter.  
 Chase, Dr., 183  
 Christian Ethics, the Ethics of life  
     in the Body, 84-86  
     Ethics extend beyond the Body,  
     86  
     life "in Christ," omitted in  
     Synoptists, 117, 118  
     life "in the Spirit," omitted  
     in Synoptists, 118, 119  
     religion and social life, 89-94  
     Socialism 9  
 Christianity, universalism of, a  
     surprise to the Twelve, 72  
     universalism of, apprehended by  
     St. Paul, 72  
     universalism of, omitted in  
     Synoptists, 120  
     of the Church of the Epistles,  
     notes of, 117 ff., 124  
 Church, Christ, the new man, is  
     the, 73  
     the, a corporate unity, 74  
     the, worship of, 75 ff.  
     the, the organ of compassion  
     and thanksgiving, 75  
 Civilisation, hope, the mark of  
     Christ in, 74  
 Clement of Alexandria, 155  
 Collective experience in religion,  
     46, 47  
 Communion, see Fellowship, Kin-  
     ship.  
 Compassion of God issues in the  
     Church, 75  
 Consciousness, Subconsciousness,  
     and Superconsciousness, 16,  
     95 ff., 102  
     rooted in subconsciousness, 99,  
     101  
     supreme in human life, 97  
 Corner-stone, the, 57, 134  
 Creed, the, essential to worship,  
     79  
 Crucifixion, 138 ff., 151  
 Daniel, 57



- Darwinism, 4  
 David, 59, 183  
 Day of visitation, 59, 130, 154  
 Death, Redemption by, 64  
     the goal of Christ's mission,  
         113, 125, 130  
     at Jerusalem anticipated, 130  
 Dedication, Feast of, 148  
 Delf's theory, 197  
 Descartes, 31  
 Docetism, 123, 155  
 Drummond, 138, 167  
  
 Enoch, book of, 56  
 Ephraim, 149  
 Eschatology, 58  
 Ethics, Christian, the Ethics of  
     life in the Body, 85  
     See Moral Law.  
 Eucharist, see Thanksgiving.  
     the, the means of joining in  
         Christ's thanksgiving, 76  
     the, in heaven and on earth, 77  
 Eusebius, 128, 134, 197  
 Evidences, 7  
 Exodus, the, at Jerusalem, 61, 125  
     book of, xii. 46, 141  
 Experience is fact as felt, 36  
     is the experience of reality, 37  
     is of fact, 41  
     Apostolic, 42-44  
 Ezekiel, 55  
  
 Facts, Back to the, 146, 155, 159  
 Faith, the beginning of reason, 23  
     not an alternative organ or  
         faculty, 24, 28  
     an act of the whole man, 24, 32  
     religious, characteristics of, 25  
     and the Fatherhood of God,  
         27, 28  
     at the root of all our activities,  
         29  
     and the human fellowship, 29,  
         30  
     become conscious of itself, is  
         religion, 33  
     collective and individual, 47  
     the admission to new fellow-  
         ship with God and man, 84  
 Fatherhood of God and faith, 27, 28  
     of God, the source of the moral  
         law, 82, 83  
     of God and Belief, 215 ff.  
 Fellowship with reality the force  
     animating reason, 45  
     the method of reason's advance,  
         45  
  
 Fellowship with the Father, 48  
     of the brotherhood, 48, 49  
     of humanity in the Son, 49  
     in the Trinity, 50  
     the supreme reality, 50  
     in Chaps. v., vi., and vii., 51  
     Christian, and the Social Gos-  
         pel, 92  
 Flight, the character of the Gali-  
     lean ministry, 129  
 Forgiveness the Divine act of  
     recreation, 67  
     and the sinlessness of Jesus,  
         111  
 Fourth Gospel, the, and reality,  
     43, 44  
     the, unique, 135, 198  
     personal experience of author,  
         143  
     national and local life implied  
         in, 144  
     goes back to the facts, 146, 155,  
         159  
     written for Greeks, 146  
     irrelevant facts recorded in, 147  
     more precise in facts than  
         Synoptists, 153  
     corrects the Synoptic tradition,  
         154, 193  
     Jewish not Greek in thought,  
         156 ff., 161  
     Jewish not Greek in style, 159,  
         160  
     Prologue assumes obvious truths,  
         163 ff.  
     Prologue heightens the disaster  
         of rejection, 164  
     Prologue, the glory of the  
         believer, 165  
     a history of the growth of belief  
         and unbelief, 168 ff.  
     individualises the Apostles, 172  
     gives history of Judas, 175 ff.  
     recalls ignorance of disciples,  
         178 ff.  
     gives guarded memories of the  
         past, 180 ff.  
     assumes and explains Synoptic  
         story, 192 (see also 127)  
     independence of Synoptic story,  
         192  
     the Last Supper not the Pass-  
         over, 194 ff.  
     authorship of, 196 ff.  
     claims to be authoritative,  
         196 ff.  
     apostolic authorship accounts  
         for character of, 199

- Fourth Gospel warrants our confidence in its witness, 203
- omissions from, 224
- Freedom and obligation, the paradox solved by love, 82
- Gabbatha, 152
- Galilean and Jerusalem ministries, 128, 183, 184, 185, 214
- and Johannine presentations of Jesus, 227
- Gospel a Gospel of Flight, 129
- Gospel and redemption by death, 113, 114
- Gentiles, see Universalism.
- Gnosticism, 150, 155, 161
- Greeks, Fourth Gospel written for, 146
- illusion as to Hellenism of Fourth Gospel, 152
- contrast of Greek and Jewish mind, 156 ff.
- speculation foreign to the Gospel, 161, 166
- Green, T. H., 6, 7, 8, 9, 11
- Guild of St. Matthew, 11, 12
- Hamilton, 5
- Harnack, 120
- Headlam, 11
- Heathendom affected by the Gospel, 74
- Hebrews, Epistle to, quoted, 125
- Hegel, 6
- Hellenic, see Greek.
- History of religion, the verdict of, 40, 41
- Holiness the supreme note of worship, 79
- Honour all men, 86
- Humanity, the new, the principle of the Church, 73
- Hume, 7
- Idealism of the Fourth Gospel, 159
- Ignorance of the disciples recorded, 178 ff.
- Incarnation, the, and Social Ethics, 91
- Individuality, a social creation, 47
- Industrial Revolution, the, 9
- Ingram of Dublin, 10
- Irony of St. John, 183
- Isaiah, 57, 189
- Jackson, Latimer, 115, 116
- James, 211
- Jeremiah, 55
- Jerusalem, ministry at, implied in Synoptic story, 128, 131, 133
- death at, the goal of the Synoptic story, 130, 132
- the doom of, 130
- her day of visitation, 130, 154
- lament over, 131
- ministry at, there must have been a, 133
- memories of, 144
- scribes from, 153
- approach to, 154
- Jesus remained a Jew till His death, 64, 68, 124
- His earthly life did not establish Christianity, 68
- sinlessness of, 110
- is He an enigma to Himself? 115, 116
- solitude of, 126
- harmony of Synoptic and Johannine impressions of, 227
- Jew, the, 8, 46
- the elect nation, 52
- the expert in religion, 53
- the culmination of man's religious effort, 53
- his confession of failure, 53
- in us, 65
- his morality social, 90
- his social morality accepted by Christ, 90
- and the reasonable spirit of prophecy, 98
- the problem of the, 163
- and History, 232
- and the Eastern mind, 233
- Jewish style of Fourth Gospel, 159
- images in the Fourth Gospel, 160
- mind contrasted with Greek, 156, 157
- "Jews, the," in the Fourth Gospel, 146
- Johannine and Galilean presentations of Jesus, 227
- John the Baptist, 54, 55, 110, 112, 171, 180, 182, 186 ff., 205 ff.
- the Presbyter, 136, 196
- Jordan, 144, 171
- Judean ministry, implied by Synoptists, 129, 154
- Fourth Gospel authoritative on, 158
- Judas, 175 ff

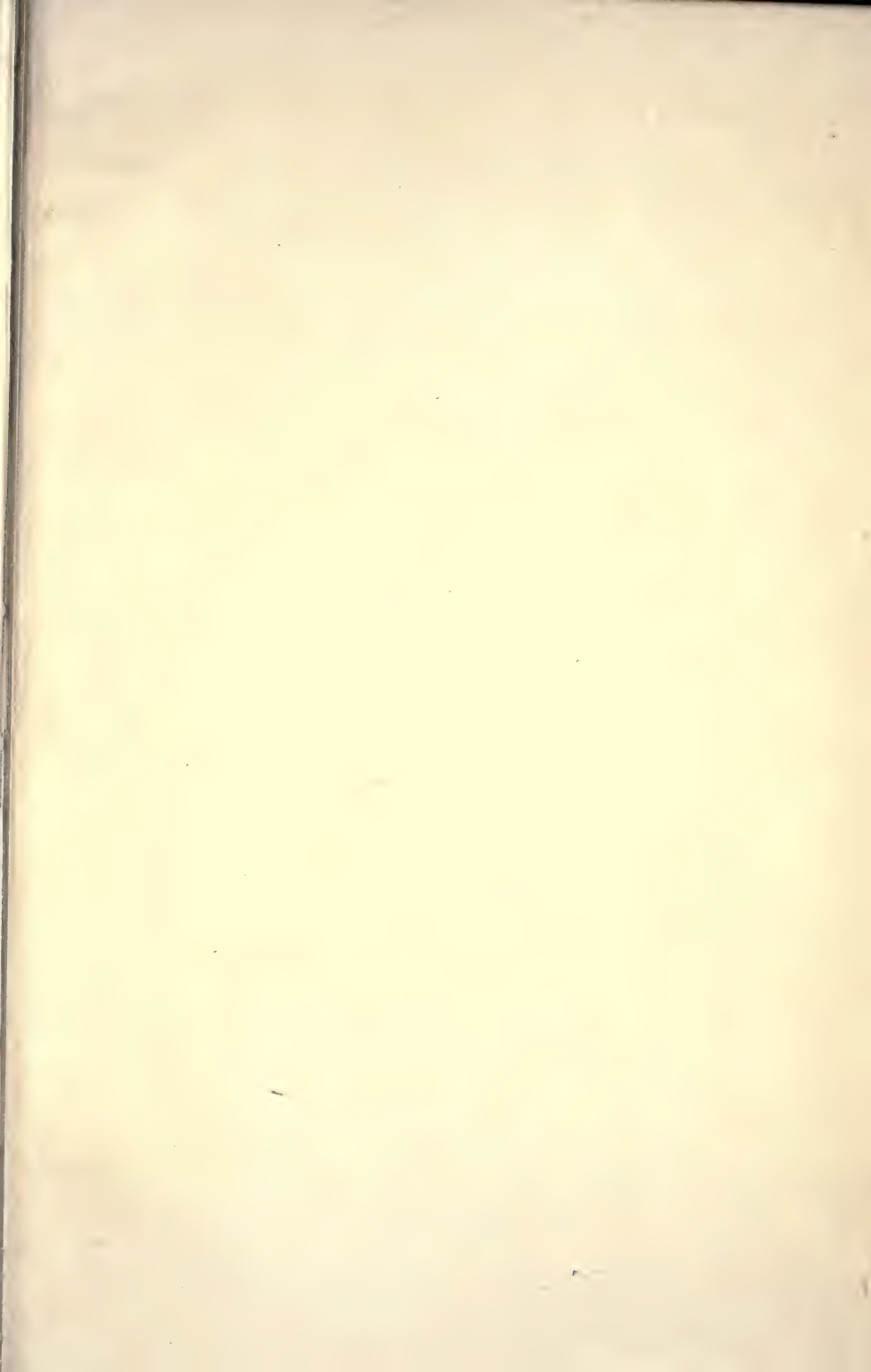


- Judgment of Jesus, 151  
     between belief and unbelief, 169, 215 ff.
- Kant, 5, 6, 37
- Kingsley, 11
- Kinship with reality, the motive of the faith of reason, 23, 26, 27, 45 ff.
- Lake, appearance by the, 151, 173, 179
- Lake, Kirsopp, 120, 121
- Liddon, Dr., 1, 6
- λόγος, the term, 161, 163
- Loisy, 139, 140
- Love solves the paradox of freedom and obligation, 82
- Luke, St., 121, 132, 200
- Lux Mundi, 6
- Malachi, 55
- Malchus, 152
- Mansel, 4, 5, 6, 7
- Mark, St., 109, 121, 200
- Martyrdom, supposed, of John the Apostle, 197 ff.
- Marx, Karl, 11
- Mary and Martha, 150, 182
- Magdalen, 142, 181
- of Cleopas, 182
- Materialism, 6
- Matthew, Guild of St., 11, 12
- Maurice, 5, 9, 11, 12
- Melchizedek, 60
- Memory and Reflection, 201, 228
- Messiah, Son of Man, and Suffering Servant, 58, 60
- Mill, J. S., 4, 6, 8
- Miracle, conception of, footnote, 61
- the Jew and, 62
- Jesus always a, 110
- Miracles symptoms of miraculous character of redemption, 64
- Miraculous, essential character of Christianity, 61, 63, 64
- Moral Law, the, rooted in the social character of man, 81
- rooted in the Fatherhood of God, 82
- rooted in the Brotherhood of man, 83
- Music, illustration from, 19, 20
- Mysticism, 161
- Nathanael, 172, 180, 183
- Nazareth and Bethlehem, 144, 183
- New Realism, the, 37
- Nicodemus, 229
- Omissions from the Fourth Gospel, 226
- Origen, 155
- Papias, 197
- Paradox of Freedom and Obligation, 82
- Paschal Lamb, 194, 195
- Passover and Last Supper, 193 ff.
- Pattison, Mark, 7
- Paul, St., analysis of Jewish failure (Rom. vii.), 53, 54
- sees significance of Resurrection, 72
- Rom. xii., 85
- the Body and its members, 87-89
- 212
- Pavement, the, 152
- Peter, St., 121, 142, 151, 152, 182, 211. See Cephas.
- Pharisees, 184, 192
- Philip, 172, 174, 212
- of Side, 197
- Pierced Side, the, 138 ff.
- Pilate, 132, 193
- Platonism, 155, 161
- Political economy, 8, 10
- Pre-eminence of Christ in the Gospels, 56
- Prichard and the New Realism, 37
- Prologue of Fourth Gospel, 204 ff.
- Psalms cxviii. 57; xxxiv. 141
- Psychology and Subconsciousness, 95 ff.
- Purification, dispute about, 148
- Rabbi, the title, 171, 172, 181
- Racial creed universalised, 58
- Ramsay, Professor, tests of a genuine document, 136 ff.
- on supposed martyrdom of St. John, 197
- Rationalism, 4, 6
- Realism, the New, 37
- Reality, presupposed by knowledge, 37
- Reason, old view of, 5
- and the unconscious, 14
- its authority unimpaired, 15
- not a separate faculty, 16
- the power of harmonising experience, 16
- at work in all experience, 17
- discloses the latent rationality of experience, 18

- Reason, the immensity of its task, 19  
 begins in faith, 23  
 faith its essential energy, 25  
 kinship with reality its motive, 26  
 and reality, 35 ff.  
 and fellowship with reality, 45 ff.
- Redemption by death, 64  
 from within, 65
- Reflection and memory, 201, 228
- Renan, 7
- Resurrection, 61, 69, 110  
 and supernatural Christianity, 110  
 the birth of Christianity, 122
- Revelation in fact, 36
- Richmond, Gospel of the Rejection, 133, 134
- Risen Christ, the, alone accounts for Christian faith, 69
- Robinson, Armitage, 197 (foot-note), 201, 202
- Rock, the, 70, 72
- Ruskin, 10
- Sabbath, the, 124, 147
- Sacramental religion and Social Ethics, 92
- Sacraments, the, and the pierced side, 140, 141
- Sacrifice of Christ, the way to Communion with God, 53, 66
- Samaria, woman of, 150, 179
- Samson, 70
- Sanday, Dr., 138, 197 and foot-note.
- Sanhedrin, 152
- Scott on Fourth Gospel, 157, 187
- Sensationalism, 4, 5, 6, 10
- Sepulchre, visit to the, 140, 142
- Shaftesbury, Lord, 9
- Shechinah, 166
- Siloam, tower of, 132
- Simon, see Peter.
- Sin, the bar to communion with God, 53  
 consciousness of, the way to communion with God, 53  
 universal, revealed by John's Baptism, 110
- Sinlessness of Jesus, the agency of redemption, 66  
 of Jesus, in Synoptic record, 110, 111
- Social character of man, in his relation to God, 81
- Social character of man, in his relation to man, 82  
 character of man, the source of the moral law, 181, 183
- Gospel, the, 89, 93
- life and the Christian religion, 89  
 problem and the Church, 9
- Solidarity of sin and salvation, 73
- Solomon's porch, 149
- Son of Man, identified with Messiah, 58, 60
- Spencer, Herbert, 5
- Spirit, the, acting through the Body, 61, 69  
 and spirit, contact of, the source of Ethics, 83  
 Christian life in the, in the religion of the Epistles, 118  
 Christian life in the, not included in Synoptists, 119
- Stone, the rejected, 57, 134
- Subconsciousness, 14-16, 95 ff.
- Suffering servant, the, identified with Messiah, 58, 60
- Super-consciousness, 14, 16, 95 ff.
- Supper, the Last, the beloved disciple at, 151  
 the Last, and the Passover, 193 ff.
- Sychar, 149
- Synoptic Gospels, the, apparently a simple story, 109  
 present an enigma, 110 ff.  
 the Jesus of, supernatural, 110  
 and historical Christianity, 117, 120 ff.  
 produced by the Church of the Epistles, 121  
 tell what preceded the birth of Christianity, 122 ff.  
 demand another record, 126, 129  
 their story accepted by the Fourth Gospel, 127, 182 ff.  
 their story corrected by the Fourth Gospel, 192 ff.
- Talbot, Dr., 4
- Temple, the, 57, 68, 124, 133, 178
- Testimony to the author as witness, 142
- Thanksgiving, the, of Christ, the life of the Church, 75
- Theophilus, 200
- Thomas, 175
- Tiberias, boats on the lake of, 148

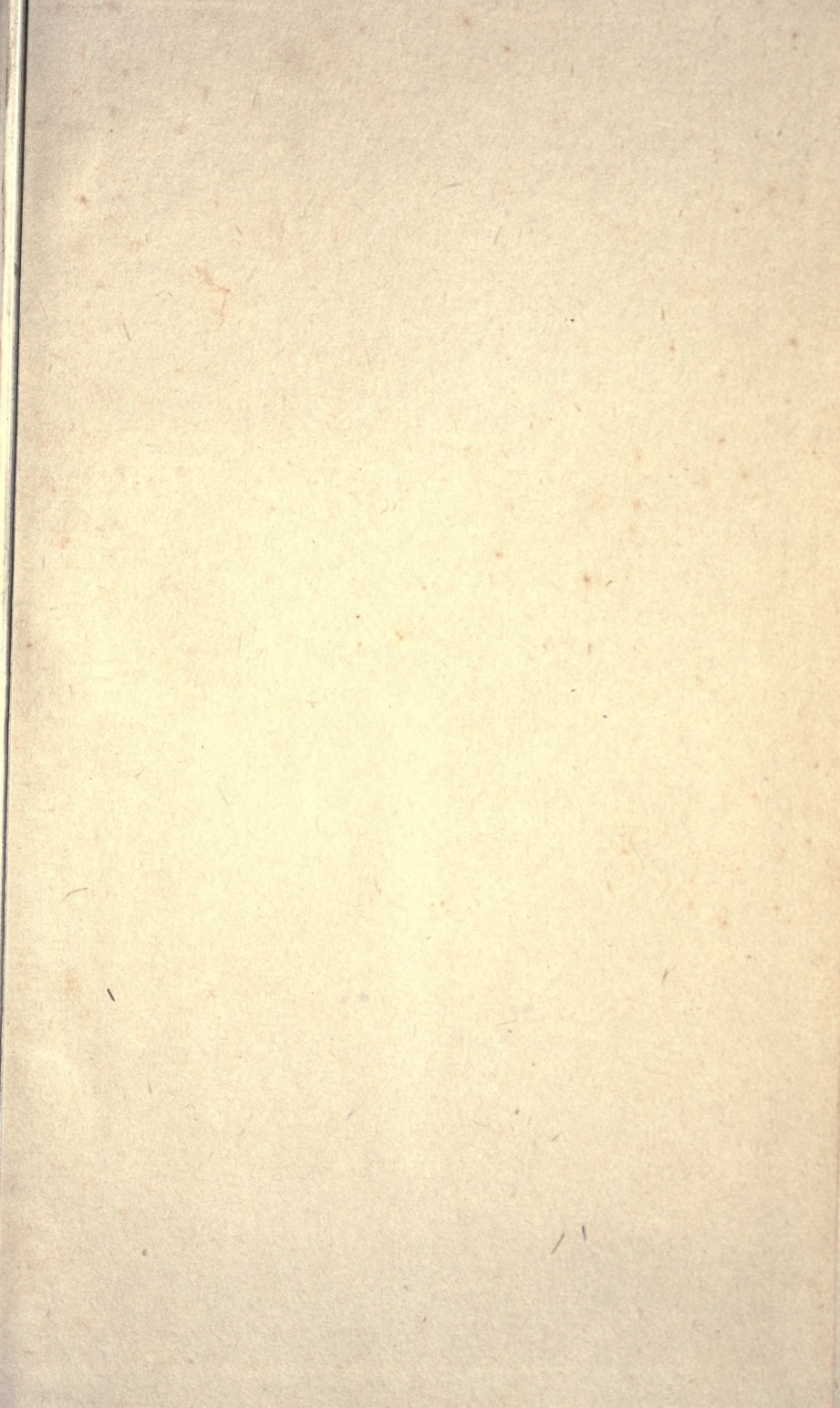


- Time, notes of, 147  
 Tractarianism, 3, 4, 12  
 Trade Unionism, 10  
 Tradition, Fourth Gospel independent of, 192  
 Twelve, the, training of the work of the Ministry, 70, 71  
 Tyre, 154  
  
 Universalising of the racial creed 58  
 Universalism of Christianity, a surprise to the Twelve, 72  
     apprehended by St. Paul, 72, 119  
     not to be found in Synoptists, 120  
  
 Vineyard, Parable of, 57, 134  
 Virgin Birth, 110, 182  
 Visitation, day of, 59, 130, 154  
  
 Von Soden on the Fourth Gospel, 228 ff.  
  
 Westcott, Dr., 12, 138  
 Withdrawal to Galilee, 152, 184  
 Word, doctrine of the, 95, 100, 101, 155, 163, 165, 168, 181, 204 ff. See also *λόγος*.  
 Worship the, of the Church, 75 ff.  
     of the Church, the act of God, 77  
     of the Church, appeals to the will, 78  
     of the Church, appeals to the reason, 78  
     of the Church, demands holiness, 79  
     of the Church, demands co-operation with God, 80  
  
 Zechariah, 57, 141, 151, 178  
 Zion, 133, 178













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